

THE NIRAYĀVALIYĀO

The Last Five Upāṅgas of the Jain Canon

निर्गमं थपावयणेसु

चरिमपंचोवद्गभूयाओ

निरयावलियाओ

Edited

*With Introduction, Translation, Notes, Glossary
Appendices and Critical foot-notes*

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Contents.

Subject	Page
II Foreword	v - vi
III Introduction	vii - xvi
III Nirayāvaliyāo	
Section I	1 - 29
Section II	30 - 33
Section III	34 - 60
Section IV	61 - 65
Section V	65 - 73
IV Appendix I (घर्णकादियिस्तारः)	75 - 100
V Appendix II (महायलपन्नादिवर्णनम्)	101 - 114
VI Notes	115 - 152
VII Translation	1 to 140
VIII Glossary	1 to 48

Foreword



It is a matter of considerable delight to me that within a fortnight I am required to write two forewords to two of the important sacred books of the Jains. The Nirayāvaliyāo constitutes the group of the last five Upāngas of the Jain Canon. There was felt for a long time a great necessity to promote the study of such Upānga works as were instructive and interesting to the students of Ardha-Māgadhi and it was with this view that the Upānga books were prescribed for the University Examinations. There were undertaken different editions by different scholars and I am glad to remark that Nirayāvaliyāo also had adequate attention paid to it.

The collaboration of two young scholars of Ardha-Māgadhi Mr. Vadilal J. Chokshi B. A. (Hons.) and Mr. Amritlal S. Gopani M.A. in bringing about the present edition has been a very happy feature indeed and the editors have been able to bring about a

valuable critical edition of the book. The English rendering has made the book very intelligible to the University First Year Arts students who would give it a warm welcome.

The undersigned takes this opportunity of expressing his sense of deep satisfaction at the fact that young Ardha-Māgadhi graduates are coming forward to undertake editions of several books of the Jain Literature. There will be had within a short time now a deep thorough going comparative study of the *Jain Religion and philosophy* by graduates of the Bombay University conversant with the critical methods of the West and there will be available independent original epitomes and treatises on Jainism over and above mere editions of the old Āgama and non-Āgama texts.

Gujarat College,)
Ahmedabad.)
5-10-1934]

K V. Abhyankar,
Professor of Sanskrit and
Ardha-Māgadhi.

Introduction.



We feel much pleasure in announcing the publication of this volume *Nirajāvalijāo*.

A word for The first section of it was
the Text. formerly edited by Dr. S.
Warren in the year 1870.

Later it was followed by the edition of Rāi Bahādur Dhunpatsing (with Chandrasuri's commentary and a Gujarati Gloss in 1896), and the Āgamodaya Samiti edition of Surat (also with Chāndrasuri's commentary, in 1922). After that it was very recent^{ly} edited by Prof. Dr. P. L. Valḍya of F

in 1932. One more edition of it has also been published by Shree Jain Dharma Prakāsh Sabhā of Bhavnagar. All these editions have been of more or less use to us while preparing this edition, especially the edition of Prof. Dr. P.L. Vaidya, and for this, therefore, we are very thankful to their respective editors.

Besides the text we have attached to it full वर्णकादिभिस्तारः, exhaustive and lucid notes, a glossary and a literal and complete English translation of the whole text which the F. Y. A. students find very useful and necessary for their study. In order to satisfy this need of the students every care has been taken to see that the reading of the translation and notes makes the understanding of the text easy and intelligible. There is a second reason also for writing the translation. It is the translation of one of the most Sacred Books of the Jains (one of the eleven Angas) and would therefore enable the English knowing gentlemen to be familiar with the book even without the knowledge of the Prakrit language and with this aim in view we have tried to bring in our translation the

spirit of the original Prakrit texts as far as it was possible for us to do so, and we hope that it will certainly fulfil the purpose with which it is written. Some useful and critical foot-notes throwing light on the various important technical terms of Jainism have also been added at the foot of the translation in order to facilitate their understanding, and this will also help much towards the understanding of the text.

For the purpose of the knowledge of the general reader and for the purpose of the critical study of a student there has been given below in a nutshell the teaching of this important Āgama book.

The whole volume Nirayāvalīyāo has been divided into five sections each of the first four containing ten lectures and the last twelve.

The first lecture of the first section deals with the story of Kāla. Though Kūṇḍiya plays an important part in the story yet Kāla appears to be the

First Section.

Introduction.

hero. In the Rahamusala Battle he sided the party which fought for an unrighteous cause. And what was the result? The endless miseries of hell. Thus undertaking a thing-even entering into a war-for an unrighteous cause brings the miseries of hell. There is a loud cry now a days against 'the evils of war.' What a great benefit would be achieved if the modern rulers and states were to keep in their minds such an important lesson which tells us of the evil fruits of entering into war for unfair causes! Some would call this a principle of religion and mythology but not of practical politics. But beware! one day or the other the world will have to accept such noble principles of religion and philosophy if it wants universal peace and happiness. Even the Leagues of Nations have proved failures and they would succeed in achieving their aims only if they direct their attention to such high principles, which, if once put into practice, are sure to prove sound principles not of religion and philosophy alone but even of practical politics as well. This principle embodied in such sacred books of the Jains indicates

that religion and practical politics are not two antagonistic things but that they are the wheels of the same chariot of the World-Civilization. And is not the great Indian national struggle for independence based upon such excellent principles-fighting for a righteous cause, being harassed and killed by the enemy but not harassing or killing him ? Let us hope that this experiment carried on such sound principles will prove true and successful one day showing, that the principles of Jainism and other great religions of the world are but beacon-lights to the world that needs peace and happiness. May the students of Jainism studying these principles in colleges carry the same with them abroad.

The remaining nine lectures of this section are merely the replica of the first lecture and need no comments.

The second section is comparatively short
 Second Section. (all the ten lectures running on the same plan). It emphasizes the importance of the religious life of a monk who practises severe penance of mortification for twelve long years

and who ultimately practises one of the main Anasanas or religious deaths (for which vide foot-note on p. 55 of the translation). Such a religious life leads to heaven and thence to liberation.

The first two lectures of the third section emphasize the same thing as the last section and tell us nothing more. The third lecture seems to have been intended to show the superiority of the Jain Vows of Renunciation over the Brahmanic Vows of asceticism; and this is done more effectively by the introduction of a god—a supernatural element which is meant to convey home to the readers the supreme importance of the Jain Vows over all other vows by implying that even a god testified to it by emphasizing it to Somila, who, therefore, though perverted to Brahmanism in the beginning, became a convert to Jainism in the end and got liberation. Such supernatural elements are often introduced very successfully by Shakespeare in his dramas to emphasize certain facts or principles and it is, therefore, to the great credit of the ancient Jain

writers—the Sâtrakâras—who have used this supernatural element with as great a success as that prince of poets. Other great Indian writers of old are also not lacking in this capacity of that genius though none can surpass him. This lecture also gives eventually a lot of information about the various kinds of Brahmin ascetics in ancient times and their modes of living. It is important from a historical point of view as it tells us something about the Brahmanical religious practices current in the 6th century B. C. It also gives us some idea about the planets in Jainism which, according to Jain mythology, are real living beings who enjoy the fruits of their own good or evil deeds.

The fourth lecture of this section is also interesting from a social as well as a religious point of view. It tells us about the well-known craving of Indian women for children (preferably sons) which existed in India even as early as the 5th or the 6th century B.C. We get a similar information in *Vivâgasanyam*, Book I, Lect. 7.* (Vide p. ix of the Introduction to the translation of that book published by V. J. Chokshi

in 1933). This lecture, however gives us the Jain point of view. It tells us that this desire of Indian women is merely a mad craving. The gift of children depends upon one's religious merits. Propitiating gods or goddesses or trying any other means won't bring children. Rather, from a Jain point of view doing such things is a sin and produces a bad result. Religious practices are the only means of getting out of all such worldly worries and troubles. And even these religious practices are to be done *not* with a view to satisfy that craving but simply to accumulate merit. And if even then that craving is not satisfied one is not to mind it but neglect it and become more and more engrossed in those practices thinking that 'very strong are the fetters of Karma with which one is bound.'

The Remaining six lectures run on parallel lines as the previous ones.

The first lecture of the fourth section deals

with the story of Bhūtā which seems to have been intended to emphasize the belief of Jainism in the careful use of water which according to it is possessed of life (Sachitta). Cold water itself constitutes life and every moment innumerable other subtle 'jivas' are born and die in it. The use of such water is an act of great sin in Jainism. Strongly heated water can be used after being made cold only for a limited period of time after which that also becomes 'sachitta.'

Lord Mahāvira was aware that such strict rules could not be easily followed by the householders. Hence they are prescribed strictly for the monks and nuns and in a less stringent form for the householders who are advised to use water as dearly as ghee. The remaining nine lectures run on parallel lines.

The fifth section, like the second section, (all the lectures running on parallel lines) emphasizes the importance of the religious life of a Jain monk who has to suffer various hardships and troubles such as nakedness,

getting oneself bald-shaved, never taking a bath, not cleansing the teeth, not keeping an umbrella, not wearing shoes, keeping a wooden bed, getting hair plucked out with hand, celibacy, going to the house of others for getting alms, suffering with equanimity 'getting good alms' or 'getting no alms' and bearing patiently the hardships and troubles given by ignorant people. With this high and noble teaching ends this section and with it ends this entire volume.

Before closing this short introduction we render our sincere thanks to our worthy *guru* prof. K. V. 'Our thanks.' Abhyankar M.A. of the Gujarat College for kindly writing a foreword to the present volume. Our thanks are also due to Sambhubhai Jagshi Shah proprietor Gurjar Grantha Ratna Kāryālaya, Ahmedabad, for kindly undertaking the publication of this volume.

V. J. Chokshi. & A. S. Gopani.
5 October, 1934. Ahmedabad.

॥ निरयावलियाओ ॥

॥ निर्यावलियाओ ॥

१

[कप्पिया]

तेणं कालेणं तेणं समणं रायगिहे नामं नयरे होत्था ।
रि '०'। शुणविहए चेइए । [वण्णओ] । अशोणवरपायवे । पुढविशिलापइए ॥

तेणं कालेणं तेणं समणं समणस्स भगवओ महाधी-
रस्स अन्तेयासी अज्जसुहम्मस्स नामं अणगारे जाइसपन्ने, जहा
केओ [जाय] पयहिं अणगारस्सएहिं सज्जि संयरियुडे, पुब्बाणु- 5
पुण्यि अरमाणे, जेणेय रायगिहे नयरे, [जाय] अहापडिरूयं
उग्गह ओगिणिहत्ता संजमेणं, [जाय] विहरइ । परिआ निगया ।
यम्मो कहिओ । परिआ पदिगया ॥

तेणं कालेणं तेणं समणं अज्जसुहम्मस्स अणगारस्स
अन्तेयासी जम्भू नामं अणगारे समचउरंससंठाणसंठिण, 10
[जाय] संगित्तविउल्लहेउल्लेस्से अज्जसुहम्मस्स अणगारस्स
अदूरस्सामन्ते उट्ठंण, [जाय] विहरइ । तए णं से जम्भू
आयगए, [जाय] पज्जुयाममाणे एयं घयासी । " उअङ्गाणं भन्ते
समणेणं, जाय संपत्तेणं के अट्ठे पयसे ? " ॥

“एष खलु, जम्बू, समणेणं भगवया, [जाव] संपत्तेणं उचङ्गाणं पञ्च यग्गा पन्नत्ता । तं जहा-निर्यावलियाओ, कप्पवडिसियाओ, पुप्फियाओ, पुप्फचूलियाओ, वण्हि-दसाओ ” ॥

5 “जइ णं, भन्ते, समणेणं, जाव संपत्तेण उचङ्गाणं पञ्च यग्गा पन्नत्ता, तं जहा-निर्यावलियाओ [जाव] वण्हिदसाओ, पढमस्स णं, भन्ते, यग्गस्स उचङ्गाणं निर्यावलियाणं समणेणं भगवया, जाव संपत्तेणं कइ अज्झयणा पन्नत्ता ? ” ॥

“ एषं खलु, जम्बू, समणेणं, [जाव] संपत्तेणं उचङ्गाणं
10 पढमस्स यग्गस्स निर्यावलियाणं दस अज्झयणा पन्नत्ता ।
त जहा—

फाले सुकाले महाकाले कण्हे सुकण्हे
तहा महाकण्हे धीरकण्हे य योज्ज्व्ये ।
रामकण्हे तहेय य पि उ सेणकण्हे नयमे,
15 दसमे महासेणकण्हे उ ” ॥

“जइ णं, भन्ते, समणेण [जाव] संपत्तेणं उचङ्गाणं पढ-
मस्स यग्गस्स निर्यावलियाणं दस अज्झयणा पन्नत्ता, पढम-
स्स णं, भन्ते, अज्झयणस्स निर्यावलियाणं समणेणं [जाव]
संपत्तेणं के अहे पन्नत्ते ? ” ॥ “एषं खलु, जम्बू”

20 (तेणं कालेणं तेणं समणं इहेय जम्बु दीवे दीवे भारहे
यासे चम्पा नामं नयरी हात्था । रिद° । पुण्णभइ चेइए ।
तत्थ णं, चम्पाए नयरीए सेणियस्स रत्तो पुत्त चेह्णाय
देवीए अत्तए कूणिय नामं राया होत्था) मइया° । तस्स णं
(कूणियस्स रत्तो पडमावई नामं देवी होत्था, सोमल° [जाव]

विहरइ । तत्थ णं चम्पाए नयरीए सेणियस्स रन्तो भज्जा ।
कृणियस्स रघो चुल्लमाउया काली नाम देवी होत्था,)
सोमाल^० [जाव] सुरूवा । तीसे णं कालीए देवीए पुत्ते काले
नामं कुमारे होत्था, सोमाल^० [जाव] सुरूवे ॥

तए णं से(काले कुमारे)अघया कयाइ तिहिं दन्तिसइ ५
स्सेहिं, तिहिं रहसइस्सेहिं, तिहिं आससइस्सेहिं, तिहिं
मणुयकोडीहिं, (गुरुलवूहे) एकारसमेणं खण्डेणं कृणियणं-रश्ना
सहिं, रहमुसलं सगामं ओयाए ॥)

तए णं तीसे कालीए देवीए अघया कयाइ कुडुम्यजाग-
रियं जागरमाणिए अयमेयारूवे अज्झत्थिए [जाव] समुप्प-10
जित्था—“एवं खलु ममं पुत्ते कालकुमारे तिहिं दन्तिसइ-
स्सेहिं [जाव] ओयाए । से, मग्ने, किं जइस्सइ? नो जइ-
स्सइ? जीविस्सइ? नो जीविस्सइ? पराजिणिस्सइ? नो
पराजिणिस्सइ? काले णं कुमारे अहं जीवमाणं पासिज्जा?”
ओहयम^० [जाव] झियाइ ॥ 15

तेणं कालेणं तेणं समणं समणे भगवं महावीरे समो-
सरिए । परित्ता निग्गया । तए णं तीसे कालीए देवीए
इमोसे कदाए लद्धट्ठाए समाणाए अयमेयारूवे अज्झत्थिए,
[जाव] समुप्पजित्था—“एवं खलु, समणे भगवं पुब्बावुप्पि
[जाव] विहरइ । त महाकलं खलु तदास्वाणं [जाव] विडलस्स^{२०}
अट्ठस्स गहणयाए । तं गब्भामिणं समणं, [जाव] पग्गुयासामि,
इमं च णं एयारूवं वागरणं पुब्बिडस्सामि” चि कट्टु एवं
सपेहेइ । २ कोडुम्वियपुरिसे सदावेइ । २ एवं वयासो-

“खिप्पामेव, भो देव, पुप्पिया, धम्मियं जाणप्पवरं जुत्तामेवं
उयद्वेह” । उवाविता [जाव] पच्चयेयन्ति ॥

तए ण सा काली देवी ण्हाया कयवलिकम्मा [जाव]
अप्पमहग्घाभरणात्थियसरीरा वह्हिं सुज्जाहिं [जाव] मह-
5 सरगविन्दपरिविखत्ता अन्तेउराओ निग्गच्छइ । २ जा जेणेव
याहिरिया उयद्वानसाला, जेणेव धम्मिए जाणप्पवरे तेणेव
उवागच्छइ । २ धम्मियं जाणप्पवरं दुक्खइ । २ नियगपरि-
यालसंपरिघुदा चम्पं नयरि मज्झमज्जेणं निग्गच्छइ । २
जेणेव पुण्णभदे चेइए, तेणेव उवागच्छइ । २ छत्ताईए [जाव]
10 धम्मियं जाणप्पवरं ठवेइ । २ धम्मियाओ जाणप्पवराओ
पच्चोरुइइ । २ वह्हिं जाव सुज्जाहिं °विन्दपरिविखत्ता जेणेव
समणे भगवं महापीरे, तेणेव उवागच्छइ । २ समणं भगवं
महावीरं तिरुत्तो चन्दइ । ठिया चेव सपरिवारा सुस्स-
लमाणी नमसमाणी अभिमुदा विणएणं पञ्जलिउडा पज्जु-
15 वासइ ॥

तए णं समणे भगव [जाव] कालीए देवीए तीसे य
महइमहालियाए, धम्मइइ कणियध्या, [जाव] समणोवासए
वा समणोवासिया वा विहरभाणा आणाए आराइए भवइ ॥

तए णं सा काली देवी समणस्स भगवओ महावीरस्स
20 अन्तिय धम्मं सोद्या निसम्म, [जाव] °दियया समणं भगवं
तिरुत्तो, एय वयाम्मी — “एयं रात्तु, भन्ते, मम पुत्ते फाले
कुमारे तिहिं दन्तिसहस्सेहिं [जाव] रद्धमुसलं सगाभ ओयाए ।
से ण, भन्ते, किं जइरुइइ ? नो जइस्सइ, [जाव] फाले ण
कुमारे अट जीयमाण पासिज्जा ? ॥

“काली”. इ समणे भगवं कालिं देवि एव वयासी “एवं
 खलु, काली, तव पुत्ते काले कुमारे तिहि दन्तिसहस्सेहि
 [जाय] क्खिण्णं रघा सद्धिं रहमुसल संगमं मंगामेमाणे
 हयमहियपवरवीरयाइयणिचंडियचिन्वज्जावपडागे निरालो-
 याओ दिसाओ करेमाणे चेडगस्स रघो सपक्कं सपडिदिसि 5
 रहेणं पडिरहं हव्वमागए । तए णं से चेडए राया कालं
 कुमारं एजमाणं पासइ । २ आसुवते [जाय] मिसिमिसे-
 माणे धणुं परामुसइ । २ उसु परामुंसइ । २ यइलाहं ठाण
 ठाइ । २ आययकण्णाययं उसुं करेइ । २ कालं कुमारं एगा-
 हव्वं कूडाहव्वं जीयियाओ यवरोवेइ । त कालगए ण, काली, 10
 काले कुमारे, (नो चेव णं तुम काल कुमारं जीवमाण
 पासिदिसि) ॥

तए णं सा काली देवी समणस्स भगवओ अन्तिरं एव-
 महुं सोच्चा निसम्म महया पुत्तसोएण अण्कुजा समाणी
 परसुनियत्ता विव चम्पगलया घस सि घरणीयलंसि सञ्च-15
 ज्जेहि संनिवडिया । तए ण सा काली देवी मुहुत्तन्तरेण
 आसत्था समाणी उट्ठाए उठ्ठेइ । २ ता समणं भगवं वन्दइ,
 नमंसइ । २ एव वयासी—“एवमेय भन्ते, तहमेयं भन्ते,
 अवितहमेयं भन्ते, असदिद्धमेयं भन्ते, सच्चे णं भन्ते, एसमहे,
 जहेयं तुम्हे वयइ” त्ति कट्टु समणं भगवं वन्दइ नमंसइ 120
 २ तमेव धम्मियं जाणय्यवरं दुन्दइ । २ जामेव दिसि पाउ-
 ण्मया तामेव दिसि पडिगया ॥

“भन्ते” त्ति भगवं बोधे [जाय] वन्दइ नमंसइ; २ एवं
 वयासी—“काले णं, भन्ते, कुमारे तिहि दन्तिसहस्सेहि

जाव रहमुसलं संगाम संगामेमाणे चेहणं रत्ना एगाहच्चं
कूडाहच्च जीवियाओ ववरोविष समणे कालमासे कालं
किच्चा कहिं गण, कहिं उववन्ने ? ” ॥

“गोयमा” इ समणे भगव गोयमं एवं घयासी-“एव
5 खलु, गोयमा, काले कुमारे तिहिं दन्तिसहस्सेहिं जीवियाओ
ववरोविष समणे कालमासे काल किच्चा चउत्थीए पङ्कप-
भाए पुढयीए हेमामे नरगे दससागरायमठिइएसु नेरइएसु
नेरइएत्ताए उववन्ने ”

“ काले णं, भन्ते, कुमारे केरिसएहिं भोगेहिं केरिसएहिं
10 आरम्मेहिं केरिसएहिं समारम्मेहिं केरिसएहिं आरम्भसमा-
रम्मेहिं केरिसएहिं सभोगेहिं केरिसएहिं भोगसंभोगेहिं केरि-
सेण था असुभकडकम्मपञ्चारेणं कालमासे कालं किच्चा
चउत्थीए, पङ्कपभाए पुढयीए जाव नेरइएत्ताए उववन्ने ? ”
“एव खलु, गोयमा”

15 सेण कालेण सेणं समएणं रायगिहे नामं नयरे होत्था,
रिद्धत्थिमियसमिद्धे । (तत्थ णं रायगिहे नयरे सेणिए नामं
राया होत्था, माया° । तस्स ण सेणियस्स रत्ना नन्दा नाम
देवी हात्था, सोमाळा° [जाव] विहरइ । तस्स णं सेणियस्स
रत्नो नन्दाए देयीए अत्तए अमए नाम कुमारे होत्था; सोमाळे°
20 [जाव] मुरुचे, सामदागमेवदण्ड°, जहा वितो, [जाव] रज्जपुराए
चिन्तए यावि होत्था । तस्स ण सेणियस्स रत्ना चेहणा नाम
देवी होत्था, सोमात्थ [जाव] विहरइ ॥

(तए णं सा चेहणा देवी अग्रया कयाइ तसि तारिसयंसि
वाक्परेहिं जाव मीहं सुमिणे पासित्ताण पडिबुद्धा, जइ
25 एमावई, [जाव] सुमिणपाटगा पडिधिसज्जिया, [जाव] चेहणा

से घयणं पडिच्छिता जेणेव सव भवणे, तेणेव अणुपविट्ठां ॥

तए णं तोसे (चेलुणाए देवीए) अन्नया कयाइ तिण्हं मा-
साणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउन्मूए-“ धत्ताओ
णं ताओ अम्मयाओ, [जाव] जम्मजीविवफले जाओ णं
सेणियस्स रत्तो उयरवलोमसेहि सोहेहि य तलिपहि य 5
भज्जिपहि य मुरं च [जाव] पसन्नं च आणाएमाणिओ [जाव]
परिभापमाणीओ दोहलं पविणेन्ति ” । तए णं सा चेलुणा देवी
तंसि दोहलंसि अविणिज्जमाणांसि सुखा मुक्खा निम्मंसा
ओलुगा ओलुगसरीरा नित्तेया दीणविमणवयणा पण्डइय-
मुही ओमन्थियनयणवयणकमला जहोचियं पुक्कयत्थगन्ध-10
मल्लालंकारं अपरिभुज्जमाणी करतलमलिय द्वा कमलमाळा
ओहयमणसंकप्पा [जाव] श्रियाइ ॥

तए णं तीसे चेलुणाए देवीए अङ्गपडियारियाओ चेलुणं
देविं सुक्कं भुक्खं [जाव] श्रियायमाणं पासन्ति २ जेणेव से-
णिप राया तेणेव उवागच्छन्ति २ करयलपरिग्गहियं सिट्-15
सायत्तं मत्थए अज्जलिं कट्टु सेणियं राय एवं वयासी-“ एवं
खलु, सामी, चेलुणा देवो, न याणामो, केणइ कारणेणं सुखा
भुक्खा जाव श्रियाइ ” ॥

तए णं से सेणिप राया तासिं अङ्गपडियारियाणं अन्तिप
एयमट्ठं सोच्चा निसम्म तहेव संभन्ते समाणे जेणेव चेलुणा 20
देवी, तेणेव उवागच्छइ । २ चेलुणं देविं सुक्कं भुक्खं [जाव]
श्रियायमाणं पासित्ता एवं वयासी-“ किं णं तुमं, देवाणु-
प्पिप, सुखा भुक्खा जाव श्रियासि ? ”

तए णं सा चेलुणा देवी सेणियस्स रत्ता एयमट्ठं नो
आट्ठाइ, नो परियाणाइ, तुसिणीया संचिट्ठाइ । 25

तए नं से सेणिए राया चेहण देवि दोचं पि तच्चं पि
एवं वयासी - किं णं : देवाणुप्पिए, एयमहुस्स नो अ-
रिहे सवणयाए, जं णं तुमं एयमहुं रहस्सी करेसि ? ”

तए णं सा चेहणा देवी सेणिएणं रद्धा दोचं पि
5 तच्चं पि एय युत्ता समाणी सेणिय रायं एवं वयासी - “नत्थि
णं, सामी, से केइ अट्ठे, जस्स णं तुम्हे अणरिहा सवणयाए,
नो चेव णं इमस्स अहुस्स सवणयाए । एवं खलु, सामी ।
ममं तस्स ओरालस्स [जाव] महासुमिणस्स तिण्हं मात्ताण
यहुपडिपुण्णाणं अयमेयास्सु दोहले पाउम्भूए ‘धन्नाओ ण
10 ताओ अम्मयाओ, जाओ ण तुम्हं उयरवल्लिमंसेहिं सोल्लपहिं
य [जाव] दोहलं विणेन्ति’ । तए ण अह, सामी, तसि दो-
हलंसि अविणिज्जमाणस्सि मुक्का भुक्का जाव क्रियामि ” ॥

तए ण मे सेणिए राया चेहणं देवि एय वयासी - “मा
णं तुमं, देवाणुप्पिए, आइय [जाव] श्रियाहि । अहं णं तद्वा
15 जत्तिदामि जद्वा णं तव दोहलस्स संपत्ती भविस्सइ ” ति
फट्ठु चेहणं देवि ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणुष्साहिं
मणामाहिं ओरालाहिं फाण्णाहिं सिवाहिं धन्नाहिं महुत्ताहिं
मियमहुरस्सस्तिरीयाहिं यग्गुहिं समासासेइ । २ चेहणाए
देवीए अन्तियाओ पडिणिक्कमइ । २ जेणेव यादिरिया उय-
20 ट्ठाणमाला, जेणेव सीहात्ते, तेणेव उज्जन्नच्छइ, २ ता
सीहासणवरंसि पुरत्थामिमुहे निसोयइ, तस्स दोहलस्स
संपत्तिनिमित्तं यद्वाहिं आप्पहिं उवापहिं य, उप्पत्तियाए य
येणइयाए २ कम्मियाए य परिणमियाए य परिणामेमाणे २
तस्स दोहलस्स आय वा उवायं वा ठिइ वा अविन्दमाणे
25 ओदयमणक्कप्पे [जाव] श्रियाइ ॥

इमं च.णं.अमण कुमारे ण्णए[जाव] सरीरे सयाओ नि-
हाओ पडिणिक्खमइ । २ जेणेव चाहिरिया उयट्ठाणसाला,
जेणेव सेणिण राया, तेणेव उयागच्छइ, सेणियं राय ओइय°
[जाव] झियायमाण पासइ, २ एव वयासी-“ अन्नया णं, ताओ,
तुम्मे ममं पासित्ता इ [जाव] हियया मण्ह, किं णं, ताओ, 5
अज्ज तुम्मे ओइय° [जाव] झियाइ? तजइ णं अह, ताओ,
एयमट्ठस्स अरिहे सवणयाए, तो णं तुम्मे मम एयमट्ठ जहा-
भूयमयितहं अस्सदिअं परिकहेह, जा णं अहं तस्स अट्ठस्स
अन्तगमण करेमि ” ॥

तए णं से सेणिण राया अमयं कुमार एयं वयासी-10
“ नर्थिं णं, पुत्ता, से केइ अट्ठे, जस्स णं तुमं अणरिहे स-
वणयाए । एव खलु, पुत्ता! तय चुल्लमाउयाए चेह्णयाए देवीए
तस्स ओरालस्स [जाव] मद्दासुमिणस्स तिण्हं मासाणं बहु-
पडिपुण्णाण, [जाव] जाओ णं मम उयरवलीमंसेहिं सोल्लेहिं
य [जाव] दोहलं विणेन्ति । तए णं खा चेह्णया देवी तंति 15
दोहलंति अविणिज्जमाणंसि सुवा [जाव] झियाइ । तए णं
अह पुत्ता, तस्स दोहलस्स संपत्तिनिमित्तं वट्ठहिं आपहिं य°
[जाव] ट्ठिं वा अविन्दमाणे ओइय° [जाव] झियामि ” ॥

तए णं से (अमण कुमारे सेणिय रायं एव वयासी-“मो
णं, ताओ, तुम्मे ओइय° [जाव] झियाइ, अहं णं, तद्दा 20
जत्तिहामि, जहा णं मम चुल्लमाउयाए चेह्णयाए देवीए तस्स
दोहलस्स संपत्ती भविस्सइ ”) ति कट्ठु सेणियं रायं ताहिं
इट्ठाहिं [जाव] वग्गुहिं समासासेइ । २ जेणेव सए गिहे, तेणेव

उवागच्छइ । २ अविमन्तरए रहस्सियए ठाणिज्जे पुरिसे सदा-
वेइ । २ एवं वयासी—“ गच्छइ ण तुम्मे, देवाणुप्पिया,
सूणाओ अल्लं मंस रुद्धिरं यत्थिपुडगं च गिण्हइ ” ।

४

तए णं ते ठाणिज्जा पुरिसा अभएण कुमारेणं एव बुत्ता
५समाणा हट्ठतुट्ठ [जाव] पडिसुणेत्ता अभयस्स कुमारस्स
अन्तियाओ पडिणिस्समन्ति । जेणेव सूणा तेणेव उवागच्छ-
न्ति, अल्लं मंस रुद्धिरं यत्थिपुडगं च गिण्हन्ति । २ जेणेव
अभए कुमारे, तेणेव उवागच्छन्ति २ करयल [०] तं अल्लं
मंसं रुद्धिरं यत्थिपुडगं च उषणेन्ति ॥

- 10 तए ण से अभए कुमारे तं अल्लं मंसं रुद्धिरं अप्प-
कप्पियं करेइ । २ जेणेव सेणिए राया तेणेव उवागच्छइ ।
२ सेणियं रायं रहस्सिगयं सयणिज्जंसि उत्ताणयं निवज्जा-
वेइ । २ सेणियस्स उयरयलीसु तं अल्लं मंसं रुद्धिरं विर-
वेइ । २ यत्थिपुडएणं वेढेइ । २ सवन्तोकरणेणं करेइ । २
15चेहणं देवि उप्पि पासाए अवलोयणवरगयं ठवावेइ । २ चे-
हणाए देवीए अहे सपक्खं सपडिदिंसि सेणिय राय सयणिज्जं-
सि उत्ताणगं निवज्जावेइ । सेणियस्स रत्तो उयरवलिमंसाइ-
कप्पणिकप्पियाइ करेइ । २ से य भायणंसि पक्खिवइ । तए
णं से सेणिए राया अलियमुच्छिउव करेइ । २ मुहुत्तन्तरेण
20अन्नमन्नेण सद्धिं सलवमाणे चिट्ठइ । तए णं से अभयकुमार-
सेणियस्स रत्तो उयरवलिमंसाइ गिण्हेइ । २ जेणेव चेहणा
देवी, तेणेव उवागच्छइ । २ चेहणाए देवीए उवणेइ ।

तए णं सा चेहणा देवी सेणियस्स रत्तो तेहिं उयरव-
लिमंसेहिं सोल्लेहिं [जाव] दोहल विणेइ । तए णं सा चे-

हृणा देवी संपुण्णदोहला एयं संमानियदोहला विच्छिन्नदा-
हला तं गम्भं सुदंसुहेणं परिवहइ ॥

तए णं तीसे चेहृणाए देवीए^१ अघया कयाइ पुव्वरत्ता-
वरत्तकालसमयंसि अयमेयारुत्वे [जाय] समुप्पज्जित्या-“ जइ ताव इमेणं दारएणं गम्भगएणं चेव पिउणो उयरवलिमंसाणि 5
खाइयाणि, तं सेयं खलु मए एयं गम्भं साडित्तए वा पाडि-
त्तए वा गालित्तए वा विडंसित्तए वा, ” एवं संपेहेइ । २ तं
गम्भं यहहिं गम्भसाडणेहि य गम्भपाडणेहि य गम्भगालणेहि
य गम्भविडंसणेहि य इच्छइ तं गम्भं साडित्तए वा पाडित्तए
वा गालित्तए वा विडंसित्तए वा, नो चेव णं से गम्भे सडइ 10
वा पडइ वा गलइ वा विद्वसइ वा । तए णं सा चेहृणा देवी
तं गम्भं जाहे नो संचाएइ यहहिं गम्भसाडणहि य जाय
गम्भविडंसणेहि य साडित्तए वा [जाय] विडंसित्तए वा,
साहे सन्ता तन्ता परितन्ता निच्चिण्णा सुमाणी अकामिया
अवसवसा अट्टवसट्टदुहट्टा तं गम्भं परियहइ ॥ 15

तए णं सा चेहृणा देवी नवण्हं मासाणं यहपडिपुण्णाणं
[जाय] सोमालं मुखं दारणं पयाया । तए णं तीसे चेहृणाए
देवीए इमे एयारुत्वे जाय समुप्पज्जित्या-“ जइ ताव इमेणं
दारएणं गम्भगएणं चेव पिउणो उयरवलिमंसाइं खाइयाइं,
तं न नज्जइ णं एस दारए संवट्टमाणे अम्हं कुलस्स अन्तकरे 20
भविस्सइ । तं सेयं खलु अम्हं एयं दारणं एगन्ते उकुरुडियाए
उज्झावित्तए ” एवं संपेहेइ । २ दासचेडिं सदावेइ, २ एवं
चयासी-“ गच्छइ णं तुमं, देवाणुप्पिए, एयं दारणं एगन्दे
उकुरुडियाए उज्झाहि ” ।)

तए णं सा दासचेडी चेल्लणाए देवीए एव बुत्ता समा-
 णो करयलं [जाव] कट्टु चेल्लणाए देवीए पयमट्टं विणएणं पडि-
 सुणेइ । २ तं दारगं कस्यलपुडेणं गिण्हइ । २ जेणेव असो-
 गवणिया तेणेव उवागच्छइ । २ तं दारगं एगन्ते उकुरुडि-
 5याए उज्झाइ । तए णं तेणं दारगेणं एगन्ते उकुरुडियाए
 उज्झिएणं समाणेणं सा असोगवणिया उज्जंविद्या याधि
 होत्था ॥ ३१ ॥

तए ण से सेणिए राया इमीसे कहाए लद्धे समाणे,
 जेणेव असोगवणिया तेणेव उवागच्छइ । २ तं दारग एगन्ते
 10 उकुरुडियाए उज्झिय पासेइ । २ आसुरुत्ते [जाव] मिसिमिसे-
 माणे तं दारग करयलपुडेण गिण्हइ । २ जेणेव चेल्लणा देवी,
 तेणेव उवागच्छइ । २ चेल्लणं देवि उच्चावयाहिं आओसणाहिं
 आओसइ । २ उच्चावयाहिं निम्भच्छणाहिं निम्भच्छेइ । एवं
 उज्जंसणाहिं उज्जंसेइ । २ एवं वयासी—“ किस्स ण तुमं मम
 15 पुत्तं एगन्ते उकुरुडियाए उज्झावेसि ” ति कट्टु चेल्लणं देवि
 उच्चावयसवहसायियं करेइ । २ एवं वयासी—तुमं णं,
 वेघाणुप्पिय, एयं दारग अणुपुट्ठेणं सारक्खमाणी संगोवे-
 माणी संवड्ढेहि ” ॥)

तए ण सा चेल्लणा देवी सेणिएणं रत्ता एवं बुत्ता
 20 समाणी लज्जिया चिलिया चिट्ठा करयलपरिग्गहियं सेणि-
 यस्स रत्तो विणएणं पयमट्टं पडिसुणेइ । २ तं दारगं अणु-
 पुट्ठेणं सारक्खमाणी संगोवेमाणी संवड्ढेइ ॥)

तए णं तस्स दारगस्स एगन्ते उकुरुडियाए उज्झिज्ज-
 माणस्स अर्गाड्ढलिया कुक्कुडपिच्छएण दूमिया यावि होत्था,
 25 अभिक्खण अभिक्खणं पूयं च सोणियं च अभिनिस्सावेइ ।

तए णं से दारए वेयणाभिभूए समाणे महया महया सहेणं
 आरसइ । तए णं सेणिणं राया तस्स दारगस्स आरसियसइ
 सोच्चा निसम्म जेणेव से दारए, तेणेव उवागच्छइ । २ तं
 दारगं करयलपुडेणं गिण्हइ । २ त अग्गङ्गुलियं आसयंसि
 पक्खियइ । २ पूयं च सोणियं चआसरण आमुसेइ । तए णं 5
 से दारए निब्बुए निब्बेयणे तुसिणीए संचिठ्ठइ । जाहे वि य
 णं से दारए वेयणाए अभिभूए समाणे महया महया सहेणं
 आरसइ, ताहे वि य णं सेणिय राया, जेणेव से दारए, तेणेव
 उवागच्छइ, २ तं दारगं करयलपुडेणं गिण्हइ, तं चेय [जाय]
 निब्बेयणे तुसिणीए संचिठ्ठइ ॥ 10

तए णं तस्स दारगस्स अम्मापियरो तए दिवसे चन्द-
 सूरवरिसणियं करेन्ति, [जाय] संपत्ते दारसाहे दिवसे अयमे-
 यारूपं गुणनिष्कलं नामधेज्जं करेन्ति-“ जहा णं अग्गं
 इमस्स दारगस्स एगन्ते उकुट्टियाए उज्झिज्जमाणस्स
 अङ्गुलिया कुक्कुटपिच्छणं दूमिया, तं होठ णं अग्गं इमस्स 15
 दारगस्स नामधेज्जं कुणिय २ ” । तए णं तस्स दारगस्स
 अम्मापियरो नामधेज्जं करेन्ति ‘ कुणिय ’ ति । तए णं तस्स
 कुणियस्स आणुपुट्ठेणं डिइवदियं च, जहा मेहस्स [जाय]
 उप्पि पात्तायवरणं विहरइ । अहो दाओ ॥

तए णं तस्स कुणियस्स कुमारस्स अन्नया पुव्वरत्ता 20
 [जाय] समुप्पज्जित्था-“ एवं खलु अहं सेणियस्स रत्तो याचा-
 एणं नो संचाएमि सयमेव रज्जसिरि करेमाणे पालेमाणे
 विहरित्तए, तं सेयं खलु मम सेणियं रायं नियलयन्धणं
 करेत्ता अप्पाणं महया महया रायामिसेणं अभिसिञ्चावि-

तए” त्ति कट्टु एवं संपेहेइ । २ सेणियस्स रत्तो अन्तराणि
य छिडाणि य विरहाणि य पडिजागरमाणे विहरइ ॥

तए णं से कुणिए कुमारे सेणियस्स रत्तो अन्तरं वा
[जाव] मम्मं वा अलभमाणं अन्नया कयाइ कालाईए दस
5कुमारे नियघरे सदावेइ । २ एवं घयासी-पथं खलु, देवा-
णुप्पिया, अम्हे सेणियस्स रत्तो घाघाएणं नो संचायमो सय-
मेव रज्जसिर्णि करेमाणा पालेमाणा विहरित्तए, त सेयं खलु
देवाणुप्पिया, (अम्हं सेणियं रायं नियलयन्धणं करेत्ता रज्जं
च रट्ठं च यलं च घाहणं च कोसं च कोट्टागारं च जणयय
10च एक्कारस्सभाए विरिञ्चित्ता सयमेव रज्जसिर्णि करेमाणाण
पालेमाणाण [जाव] विहरित्तए ”) ॥

(तए णं ते कालाईया दस कुमारा कुणियस्स कुमारस्स
एयमट्ठं विणएणं पडिसुणन्ति । तए णं से कुणिए कुमारे
अन्नया कयाइ सेणियस्स रत्तो अन्तरं जाणइ) २ सेणिय
15रायं नियलयन्धणं करेइ । २ अण्णाणं महया महया राया-
भिसिएण अभिसिञ्चावेइ । तए णं से कुणिए कुमारे राया
जाए महया महया [०] ॥

तए णं से कुणिए राया अन्नया कयाइ ण्हाए [जाव]
सव्वालंकारविभूतिए चेलुणाए देवीए पायवन्दए हव्यमागच्छइ
20तए णं से कुणिए राया चेलुणं देवि ओदय” [जाव] श्लियाय-
माणि पासइ । २ चेलुणस्स देवीए पायग्गहणं करेइ । २ चेलुणं
देवि एयं घयासी—“ किं णं, अम्मो, तुम्हं न तुट्ठी वा न
ऊसए वा न हरिसे वा न आणन्दे वा, ज णं अहं सयमेव
रज्जसिर्णि [जाव] विहरामि ?

25 तए णं सा चेलुणा देवी कुणियं राय एवं घयासी—
“ कह णं, पुत्ता, ममं तुट्ठी वा ऊसए वा हरिसे वा आणन्दे

या भविस्सइ, जं जं तुमं सेणियं रायं पियं देययं गुग्गल्लमं
अच्चन्तनेहानुरागरत्तं नियल्लवन्धयं करिन्ता अण्णानं माहया
रायाभिसेण्णं अभिमिञ्जायेमि !”

तए जं से कूणिण राया चेत्तणं देवि एयं ययासी—
“ पाण्डकामे जं, अम्मो, मम सेणिय राया, एयं मारुउ” 5
एण्डउ” निच्चुभित्तामे जं, अम्मो, मम सेणिय राया ।
॥ कां जं, अम्मो, मम सेणिय राया अच्चन्तनेहानुरागरत्तं !”

तए जं सा चेत्तणा देयी कूणियं कुमारं एयं ययासी—
“ एयं गटु, पुत्ता । तुमंमि ममं गम्मे आभूय ममाणं तिण्णं
मात्ताणं धट्टुण्डिपुण्णानं ममं अयमेयान्णये शौहले पाडभूय-10
‘धत्ताओ ज ताओ अम्मवाओ, [जाय] अट्टुण्डिचारियाओ,
निरपसेसं भाणियन्ते [जाय], जादे वि य जं तुमं देयणाए
अभिभूय, माहया [जाय] तुमिर्णाए मंयिद्धमि । एय गटु,
पुत्ता, सेणिय राया अच्चन्तनेहानुरागरत्तं ” ॥

(तए ज ने कूणिण राया चेत्तणाए देयीए अन्तिण एय-15
मट्टं सौच्या निसम्म चेत्तणं देवि एयं ययासी—” दुट्टु जं,
अम्मो, माए पाय सेणिय रायं पियं देययं गुग्गल्लमं अच्च-
न्तनेहानुरागरत्तं नियल्लवन्धयं करन्तेनं । (तं गच्छामि जं
सेणियस्स रप्पो सयमेयं नियल्लपि छिन्दामि ”) ति कट्टु
परमुद्धत्यणए जेजेय चारणसात्ता तेजेय पट्टारेण्य गमनाए ॥ 20

तए जं सेणिय राया कूणियं कुमारं परमुद्धत्यणं
एज्जमाणं पासइ । २ एयं ययासी— ‘एस जं कूणिण कुमारं
अपत्तिपत्तिर [जाय] तिरिद्धिरिणिरिण्डिणए परमुद्धत्यणए इह
हव्यमाणज्जइ । (त न नज्जइ जं ममं केणइ कुम्भरेण मारि-
स्सर ” ति, कट्टु भीए [जाय] संजायमए ताल्लुडग विमं 25

आसगंसि पक्खिबइ । तए णं से सेणिण राया तालपुडगवि-
संसि आसगंसि पक्खिचे समाने मुहुत्तन्तरेण परिणममाणंसि
निप्पाणे निच्चेट्ठे जीवविप्पजडे ओइण्णे ॥

- तए णं से कुणिण कुमारे जेणेव चारगसाळा तेणेव
5 उवागए । २ सेणियं रायं निप्पाणं निच्चेट्ठं जीवविप्पजडं
ओइण्णं पासइ । २ महया पिइसोषणं अप्पुण्णे समाने पर-
सुनियत्ते विव चम्पगवरपायवे घस ति घरणोयलंसि सबहेहिं
संनिवडिष । तए णं से कुणिण कुमारे मुहुत्तन्तरेण आसत्ये
समाने रोयमाणे कन्दमाणे सोयमाणे विलवमाणे एवं घयासी-
10" अहो णे मए अघन्नेजं अपुण्णेणं अकयपुण्णेणं दुहुकयं
सेणियं रायं पिय वेघयं अच्चन्तनेहाणुरागरत्तं नियलयन्धणं
करन्तेणं । मममूलागं धेव ण सेणिण राया कालगए " ति
फट्ठु ईसरतलवरं° [जाव]° संधिवालसद्धिं संपरिवुडे रोयमाणे
३ महया इइदीसक्कारसमुद्वरणं सेणियस्स रज्जो नीहरणं करेइ ।
[15] तए णं से कुणिण कुमारे वषणं महया मणोमाणसिणं
दुक्खेणं अभिभूय समाने अघ्नया कयाइ अन्तेउरपरियाल-
सपरिवुडे सभण्डमसोवगरणमायाए रायगिह्वाओ पडिनिक्ख-
मइ, जेणेव चम्पानयरी, तेणेव उवागच्छइ, तत्थ वि णं वि
उलमोगसमिइसमन्नागए कालेणं अप्पसोए जाए यायि होत्था ॥
- 20 तए णं सेकुणिण राया अघ्नया कयाइ कालाईए दस
कुमारे सहावेइ । २ रज्जं च [जाव] जणवय च पक्कारसमाए
विरिञ्चइ । २ सयमेव रज्जसिं करेमाणे पालेमाणे विहरइ ॥

रज्जेण वा [जाव] जणवणण वा, जइ णं अम्हं सेयणगे गन्ध-
 हत्थी नत्थि ? तं सेयं खलु ममं कुणियं रायं एयमट्ठं चिन्त-
 वित्तए " त्ति कट्ठु एवं सपेहेइ । २ जेणव कुणिए राया, तेणव
 उवागच्छइ । २ वरयल* [जाव] एवं वयासी-“एवं खलु, सामी,
 5 वेहल्ले कुमारे सेयणण गन्धहत्थिणा जाव अगेगेहिं कीला-
 वणणहिं कीलावेइ । तं किं णं, अम्हं रज्जेण वा जाव जणवणण
 वा, जइ णं अम्हं सेयणण गन्धहत्थी नत्थि ? ” ॥

तए णं से कुणिए राया पउमावईए एयमट्ठं नो आढाइ,
 नो परियाणाइ, तुसिणीए संचिट्ठइ । तए णं सा पउमावई
 10 देवी अभिक्खणं २ कुणियं रायं एयमट्ठं चिन्तवेइ (तए णं
 से कुणिए राया पउमावईए देवीए अभिक्खण एयमट्ठं चिन्त-
 विज्जमाणे अन्नया कयाइ वेहल्लं कुमारं सदावेइ, २ सेयणां
 गन्धहत्थि अट्टारसवकं च हारं जायइ ॥)

तए णं से वेहल्ले कुमारे कुणियं रायं एवं वयासी- ‘ एवं
 15 खलु, सामी, सेणिएणं रन्ना जीवस्सेणं चेव सेयणण गन्ध-
 हत्थी अट्टारसवके य हारे दिन्ने (तं जइ णं, सामी, तुम्मे
 मम रज्जस्स य [जाव] जणवयस्स य अइं दलयह, तो णं
 अहं तुम्मे सेयणगं गन्धहत्थि अट्टारसवकं च हारं दलयामि ”)
 तए णं से कुणिए राया वेहल्लस्स कुमारस्स एयमट्ठं नो
 20 आढाइ, नो परिजाणइ, अभिक्खणं २ सेयणगं गन्धहत्थि
 अट्टारसवकं च हारं जायइ ॥

तए णं तस्स वेहल्लस्स कुमारस्स कूणिएणं रन्ना अभि-
 क्खणं २ सेयणगं गन्धहत्थि अट्टारसवकं च हारं [°] “ एवं
 अभिक्खवित्ठकामे णं, गिण्हित्ठकामे णं, उट्ठालेउकामे णं मम
 25 कूणिए राया सेयणगं गन्धहत्थि अट्टारसवकं च हारं । ”

[जाय] न उद्दालेइ ममं कूणिण राया, ताव सेयणं गन्धर्त्थि
अट्टारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिबुडस्स
सभण्डमत्तोवगरणमायाए चम्पाओ नयरीओ पडिनिक्खमिता
वेसालीए नयरीए अज्जगं चेडयं रायं उवसंपज्जित्ताणं विह-
रित्तए " एयं संपेहेइ । २ कूणियस्स रत्तो अन्तएणि [जाय] 5
पडिजागरमाणे२ विहरइ । (तए णं से वेहल्ले कुमारे)अन्नया
कयाइ कूणियस्स रत्तो अन्तरं जाणइ, सेयणं गन्धर्त्थि
अट्टारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिबुडे सभ-
ण्डमत्तोवगरणमायाए (चम्पाओ नयरीओ पडिनिक्खमइ) २
जेणेय वेसाली नयरी, तेणेय उवागच्छइ, वेसालीए नयरीए 10
अज्जगं चेडयं उवसंपज्जित्ताणं विहरइ ॥

तए णं से कूणिण राया इमोसे कहाए लउट्टे समाने
" एयं एलु वेहल्ले कुमारे मम असंविदिणं सेयणं गन्ध-
र्त्थि अट्टारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिबुडे
[जाय] अज्जगं चेडयं रायं उवसंपज्जित्ताणं विहरइ । त सेय 15
एलु सेयणं गन्धर्त्थि अट्टारसवंकं च हारं दूयं पेसि-
त्तए " एयं संपेहेइ । २ दूयं सदावेइ । २ एयं ययासा—
" गच्छइ णं तुमं, देवाणुप्पिया, वेसालि नयरि । तए णं
तुमं ममं अज्जं चेडग रायं करयल" यद्धावेत्ता एयं ययासा—
" एयं एलु, सामी, कूणिण राया विन्नवेइ—एस णं वेहल्ले 20
कुमारे कूणियस्स रत्तो असंविदिणं सेयणं अट्टारसवंकं
च हारं गहाय हव्वमाणए । तए णं तुम्मे, सामी, कूणियं
रायं अणुगिण्डमाणा सेयणं अट्टारसवंकं च हारं कूणियस्स
रत्तो गच्छणिणह, वेहल्लं कुमारं च पेसइ " ॥ .

तए णं से दूयं कूणिणं [०] करयल" [जाय] पडिमुणित्ता 25

जेणेव सय गिहे तेणेव उवागच्छइ । २ जहा चितो [जाव]
 वद्धावेत्ता एवं वयासी—“एवं खलु, सामी, कुणिण राया
 चिन्नवेइ—‘एस णं वेहल्ले कुमारे, तहेव भाणियव्वं [जाव]
 वेहल्लं कुमारं पेसह ॥”)

5 तए णं से चेडए राया तं दूयं एयं वयासी—“जह
 चंय णं, देवाणुप्पिया, कूणिण राया सेणियस्स रत्तो पुत्ते
 चेह्णाय देवीए अत्तए ममं नत्तुए, तहेव णं वेहल्ले चि कुमारे
 सेणियस्स रत्तो पुत्ते चेह्णाय देवीए अत्तए ममं नत्तुए ।
 (सेणियणं रत्ता जीयन्तेणं चंय वेहल्लस्स कुमारस्स सेयणगे
 10 गन्धहत्थी अट्टारसवकं य हारे पुव्वविण्णे ।) तं जइ णं
 कूणिण राया वेहल्लस्स रज्जस्स य जणवयस्स य अद्धं दल-
 यइ, तो णं अहं सेयणगं अट्टारसवकं हारं च कूणियस्स
 रत्तो पच्चप्पिणामि, वेहल्लं च कुमारं पेसेमि ” तं दूयं
 सक्कारेइ संमाणेइ पडिविसज्जेइ ॥

15 तए णं से दूए चेडएणं रत्ता पडिविसज्जिए समाणे
 जेणेव चाउग्घण्टे आसरहे, तेणेव उवागच्छइ, २ चाउग्घण्टे
 आसरहं दुरुद्धइ, वेसालिं नयरिं मज्झमज्जेणं निग्गच्छइ । २
 सुमेहिं यसहोहिं पायराहंही [जाव] वद्धावेत्ता एवं वयासी—
 “एवं खलु, सामी, चेडए राया आणवेइ—‘जह चेत णं
 20 कूणिण राया सेणियस्स रत्तो पुत्ते चेह्णाय देवीए अत्तए
 ममं नत्तुए, तं चंय भाणियव्वं जाव, वेहल्लं च कुमारं
 पेसेमि ’ । तं न देइ णं, सामी, चेडए राया सेयणगं अट्टा-
 रसवकं हारं च, वेहल्लं च नो पेसेइ ” ॥

तए णं से कूणिण राया दोच्चं पि दूयं सदावेत्ता एवं
 25 वयासी—“ गच्छइ ण तुमं, देवाणुप्पिया, वेसालिं नयरिं ।

तत्थ णं तुमं मम अज्जगं चेड्ढं रायं जाव एवं वयासी—
एवं खलु, सामी, कुणिए राया विन्नवेड्ढं—“जाणि काणि
रयणाणि समुण्णज्जन्ति, सव्वाणि ताणि रायकुलगामीणि ।
सेणियस्स रत्तो रज्जसिरिं करेमाणस्स पालेमाणस्स दुयं
रयणा समुण्णन्ता, तं जहा—सेयणए गन्वहत्थो, अट्टारसवकं 5
हारे । तं ण तुम्हे, सामी, रायकुलपरंपरागवं ठियं अलो-
वेमाणा सेयणं गन्वहत्थि अट्टारसवकं च हार कुणियस्स
रत्तो पच्चप्पिणह, वेहल्लं कुमारं पेसेह ” ॥)

तए णं से दूए कुणियस्स रत्तो, तद्देव जाव वद्धावेत्ता एवं
वयासी—“ एवं खलु, सामी, कुणिए राया विन्नवेड्ढं—“जाणि 10
काणि, जाव वेहल्लं कुमारं पेसेह ” । तए णं से चेड्ढं राया
तं दूयं एवं वयासी—“ जह चेय णं, देवाणुप्पिया, कुणिए
राया सेणियस्स रत्तो पुत्ते चेल्हणाए देवीए अत्तए, जहा
पढमं [जाव] वेहल्लं च कुमारं पेसेमि ” । तं दूयं सकारेह
संमाणेह पढिविसज्जेह ॥ 15

तए णं से दूए [जाव] कुणियस्स रत्तो वद्धावेत्ता एवं
वयासी—“ चेड्ढं राया आणवेड्ढं—“ जह चेय णं, देवाणु-
प्पिया, कुणिए राया सेणियस्स रत्तो पुत्ते चेल्हणाए देवीए
अत्तए, [जाव] वेहल्लं कुमारं पेसेमि ” । तं ॥ देह णं, सामी,
चेड्ढं राया सेयणं गन्वहत्थि अट्टारसवकं च हारं, वेहल्लं 20
कुमारं नो पेसेह ” ॥

तए णं से कुणिए राया तस्स दूयस्स अन्तिए एयमट्ठं
सोच्या नितम्म आसुरुत्ते [जाव] मिसिमिसेमाणे तच्च दूयं
सहावेह । २ एवं वयासी—“ गच्छह णं तुमं, देवाणुप्पिया,

वेसालीए नयरीए चेडगस्स रन्नो वामेण पाणं पायवीढं
अकमाहि, २ कुन्तग्गेण लेहं पणावेहि । २ आसुरुत्ते जाय
मिसिमिसेमाणे तिथलिय मिउड निडाले साहट्ट चेडगं रायं
एवं वयासी—' हं भो चेडगराया, अपत्थियपत्थिया, दुस्स^०

5[जाय] "परियज्जिया, एस णं कुणिए राया आणवेइ-पट्ठ-
प्पिणाहि णं कुणियस्स रन्नो सेयणं अट्टारसयंक च हारं,
वेहल्लं च कुमार पेसेहि, अहव जुद्धसज्जे चिट्ठाहि । एस
णं कुणिए राया सयले सवाहणे सखन्धावारे णं जुद्धसज्जे
हव्यमागच्छइ " ॥

10 तए णं से दूए कायल^०, तहेय [जाय,] जेणेव चेडए
तेणेव उवागच्छइ । २ कायल^० [जाय] वट्ठावेत्ता एवं वयासी
“ एस ण, सामी, ममं विणयपडियत्तो । इयाणिं कुणियस्स
रन्नो आण ” त्ति चेडगस्स रन्नो वामेण पाणं पायवीढं
अकमइ । २ आसुरुत्ते कुन्तग्गेण लेहं पणावेइ, तं चेव
15सयललन्धावारे णं इह हव्यमागच्छइ ” ॥

तए ण से चेडए राया तस्स दूयस्स अन्तिए अयमट्ठं
सोच्चा निमस्स आसुत्ते [जाय] साहट्ट एवं वयासी—' न
अप्पिणामि णं कुणियस्स रन्नो सेयणं अट्टारसयंक हारं,
वेहल्लं च कुमार नो पेसेमि, एस णं जुद्धसज्जे चिट्ठामि ”
20तं दूयं असंकारिय असंमाणिय अवहारेण निच्छुदावेइ ॥

तए णं से कुणिए राया तस्स दूयस्स अन्तिए अयमट्ठं
सोच्चा निमस्स आसुत्ते कालाईए दस कुमारे सदावेइ । २
एव वयासी—“ एव खलु, देवाणुप्पिया, वेहल्ले कुमारे मम
असंविदिण सेयणं गन्धर्त्थि अट्टारसयंक हारं अन्तेउरं

सभण्डं च गहाय चम्पाओ निक्खमइ । २ वेसालि अज्जं
[जाव] उवसंपज्जित्ताणं विहरइ । तए णं मए सेयणगस्स
गन्धहत्थिस्स अट्टारसवकस्स अट्टाए दूया पेसिया । ते ॥
वेडण्ण रत्ता इमेणं कारणेणं पडिसेहिता अदुत्तरं च णं ममं
तच्चे दूए असकारिए असंमाणिए अवहारेणं निच्छुहावेइ । 5
तं सेयं खलु, देवाणुप्पिया, अमह वेडगस्स रत्तो जसं गिण्हि-
त्तए ” । तए णं कालईया दस कुमारा कुणियस्स रत्तो षय-
महं चिणएणं पडिसुणेन्ति ॥

तए णं से कुणिए राया कालईए दस कुमारे एयं
चयासी-“ गच्छइ णं तुम्हे, देवाणुप्पिया, सएसु सएसु रज्जेसु; 10
पत्तेयं पत्तेयं ण्हाया [जाव] ” पायच्छित्ता हत्थिअन्धवरगया
पत्तेयं पत्तेय तिहिं दन्तिसहस्सेहिं एय तिहिं रहसहस्सेहिं
तिहिं आससहस्सेहिं तिहिं मणुस्सकोडीहिं सद्धिं संपरिबुडा
सब्धिद्धिए [जाव] रयेणं सएहिन्तो २ नयरेहिन्तो पडिनिक्खमह,
२ मम अन्तियं पाउम्मयह ॥ ” 15

तए णं ते कालईया दस कुमारा कुणियस्स रत्तो षयमहं
सोच्चा सएसु सएसु रज्जेसु पत्तेयं २ ण्हाया जाव तिहिं
मणुस्सकोडीहिं सद्धिं संपरिबुडा सब्धिद्धीए जाव रयेणं सए-
हिन्तो २ नयरेहिन्तो पडिनिक्खमन्ति, २ जेणेव अट्टा जण-
घए, जेणेव सम्पा नयरी, जेणेव कुणिए राया, तेणेव उया-20
गया करयलं जाव वद्धावेन्ति ॥

तए णं से कुणिए राया कोहुम्वियपुरिसे सदावेइ । २
एयं चयासी-“ खिप्पामेव, भो देवाणुप्पिया, आभिसेकरं ह-
त्थिरयणं पडिकप्पेह, हयगयरहजोहचाउरङ्गिणिं सेणं संनाहेह
ममं एयमाणत्तियं पच्चप्पिणह, ” जाव पच्चप्पिणन्ति ॥

तए णं से कूणिण राया जेणेव मज्जणघरे तेणेव उवागच्छइ, [जाव] पडिनिग्गच्छिता जेणेव वाहिरिया उवट्ठा-
णंसाला जाव नरवई, दुख्खे ॥

तए ण से कूणिण राया तिहिं दन्तिसहस्सेहिं जाव
5रवेण चम्पं नयरि मज्झमज्जेणं निग्गच्छइ । २ जेणेव काला-
ईया वस कुमारा तेणेव उवागच्छइ । २ कालाएहिं दंसहिं
कुमारेहिं सद्धि एगओ मेलायन्ति । तए ण से कूणिण राया
तेत्तीसाए दन्तिसहस्सेहिं तेत्तीसाए आससहस्सेहिं तेत्ती-
साए रहसहस्सेहिं तेत्तीसाए मणुस्सकोडीहिं सद्धि संप-
10खिडे सव्विड्ढिए [जाव] रवेणं सुभेहिं वसईहिं सुभेहिं पायरा-
सेहिं नाइविगिट्ठेहिं अन्तरावासेहिं वसमाणे २ अङ्गजणव-
यस्स मज्झमज्जेणं जेणेव विदेहे जणवए, जेणेव वैसाली
नयरी तेणेव पहारेत्थ गमणाए ॥

तए ण से चेडए राया इमीसे कहाए छद्धे समाने नव
15मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि गणरायाणो
सहावेइ । २ एवं वयासी-“ एवं खलु, देवाणुप्पिया, वेहल्ले
कुमारे कूणियस्स रत्तो असंविदिणं सेयणगं अट्टारसयकं
च द्वार गहाय इह हव्यमागए । तए णं कूणिणं सेयणगस्स
अट्टारसंवकस्स य अट्टाए तन्नो दूया पेसिया । ते य मए
20इमेणं कारणेणं पडिसेहिया । तए णं से कूणिण ममं एयमट्ठं
अपडिसुणमाणे चाउरङ्गिणीए सेणाए सद्धि संपरिवडे जुद्ध-
सज्जे इहं हव्यमागच्छइ । तं किं ण, देवाणुप्पिया, सेयणग
अट्टारसयकं कूणियस्स रत्तो पच्चप्पिणामो ? वेहल्लं कुमारे
पेसेमो ? उदाहु जुज्झित्था !” ॥

25 तए ण नव मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि

देसपन्ते तेणेव उवागच्छइ । २ चेडयस्स रत्तो, जोयण-
न्तरियं खन्धाचारनिवेसं करेइ ॥

तए णं ते दोन्नि वि रायाणो रणभूमिं सज्जावेन्ति । २
रणभूमिं जयन्ति । तए णं से कुणिं राया तेत्तीसाए दन्ति-
5 सहस्सेहिं जाव मणुस्सकोडीहिं गरुलवूहं रएइ । २ गरुलवूहेणं
रहमुसलं संगामं उवायाए । तए णं से चेडगे राया सत्ता-
चक्षाए दन्तिसहस्सेहिं [जाव] सत्ताचक्षाए मणुस्सकोडीहिं
सगडवूहं रएइ [२] सगडवूहेणं रहमुसलं संगामं उवायाए ।
तए णं ते दोण्ह वि राईणे अणीया संनद्धं [जाव] गहिया-

10 उहपहरणा मंगतिएहिं फलएहिं निकट्टाहिं असीहिं अंसा-
गएहिं तोणेहिं सजीवेहिं धणूहिं समुक्खित्तेहिं सरेहिं समु-
ल्लालियाहिं डायाहिं ओसारियाहिं ऊरुघण्टाहिं छिप्पतूरेणं
वज्जमाणेणं मदया उक्खित्तीहनायवोलकलकलरवेण समु-
हरघभूयं पिथ करेमाणा सच्चिद्रीए जाव रवेणं हयगया हय-
15 गएहिं गयगया गयगएहिं रहगया रहगएहिं पायत्तिया पाय-
त्तिएहिं अन्नमत्तेहिं सद्धिं संपलमा यायि होत्था । तए णं
से दोण्ह वि रायाण अणीया नियगसामीसासणाणुरत्ता मदया
जणनएयं जणवह जणभ्यमह जणसंवट्ठकणं नशन्तकवन्ध-
चारभीम रुद्धिरकहमं करेमाणा अन्नमन्नेणं सद्धिं जुञ्जन्ति ॥

20 तए णं से काले कुमारे तिहिं दन्तिसहस्सेहिं जाव मणूस्स-
कोडीहिं गरुलवूहेणं एकारसमेणं खन्धेणं कुणिणं रत्ता
सद्धिं रहमुसलं संगामं संगामेमाणे हयमहियं जदा भग-
यया कालीए देवीए परिहिय [जाव] जीवियाओ चवरोवेइ ॥

“त एयं गल्लु, गोयमा, काले कुमारे परिसर्पाहिं आर-
म्मेहिं जाव परिसरणं अमुमकटकम्मपञ्जारेणं कालमासे 25
कालं दिव्या चउत्थोए पट्ठप्पमाए पुदवीए हेमामे नए नए-
इयत्ताए उवयन्ते ” ॥

“ काले णं, भन्ते, कुमारे चउत्तीए पुदवीए...अणन्तरं उव्वट्ठित्ता कहिं गच्छिहिइ कहिं उव्वज्जिहिइ ? ” ॥

“ गोयमा, महाविदेहे वासे जाइ कुलाइं भवन्ति, अह्माइं, जहा दढपइन्नो [जाव] सिज्झिहिइ बुग्गिहिइ [जाव] अन्तं काहिइ ” ॥

“ तं एवं खलु, जम्बू, समणेणं भगवया जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पप्पत्ते ॥

॥ पढम अज्झयणं सम्मत्तं ॥ १।१ ॥

“ जइ णं, भन्ते, समणेणं जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पप्पत्ते, दोच्चस्स णं, भन्ते, १॥ अज्झयणस्स निरयावलियाणं समणेण भगवया जाव संपत्तेणं के अट्ठे पप्पत्ते ? ” एव खलु, जम्बू ॥

तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था । पुण्णभदे वेइए । कूणिए राया । एउमावई देवी । तत्थ णं चम्पाए नयरीए सेणियस्स रन्नो भज्जा कुणियस्स रन्नो चुल्ल-१। माउया सुकाली नामं देवी होत्था सुकुमाला । तीसे णं सुकालीए देवीए पुत्ते सुकाले नामं कुमारे होत्था सुकुमाले । तए णं से सुकाले कुमारे अन्नया कयाइ तिहिं वन्तिसहस्सेहिं, जहा कलो कुमारो, नित्यसेसं तं चेव भाणियय्यं जाव महाविदेहे वासे...अन्तं काहिइ ॥ २॥

॥ वीर्यं अज्झयणं सम्मत्तं ॥ १।२ ॥

एवं सेसा वि अट्ठ अज्झयणा नेयव्या पढमसरिस्ता, नवरं मायाओ सरिस्स नामाओ ॥

॥ निरयावलियाओ सम्मत्ताओ ॥

॥ निक्खेवो सव्वेसि माणियव्यो तद्ध ॥

॥ पद्मो वगो सम्मतो ॥

॥ कप्पवडिसियाओ ॥

“ जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उव-
 द्धाण पढमस्स घग्गस्स निरयात्रलियाणं अयमट्ठे पन्नत्ते,
 दोषस्स णं, भन्ते, घग्गस्स कप्पवडिसियाणं समणेणं जाव
 संपत्तेणं कइ अज्झयणा पन्नत्ता ? ” ॥

5 “ एव यल्लु, जम्बू, समणेणं भगवया [जाव] संपत्तेणं
 कप्पवडिसियाणं दत्त अज्झयणा पन्नत्ता । तं ज्झा-पडमे १,
 मद्दापडमे २, भदे ३, सुभदे ४, पडममदे ५, पडमसेणे ६,
 पडमगुम्मे ७, नलिणिगुम्मे ८, आपण्दे ९, नन्दणे १० । ” ॥

“ जइ णं, भन्ते, समणेणं [जाव]. संपत्तेणं कप्पवडिसि-
 10याणं दत्त अज्झयणा पन्नत्ता, पढमस्स णं भन्ते, अज्झयणस्स
 कप्पवडिसियाणं समणेणं भगवया जाव के अट्ठे पन्नत्ते ! ” ।
 “ एव यल्लु जम्बू ” ॥

देवीए पुत्ते काले नामं कुमारे होत्या सुउमाले । तस्स णं
कालस्स कुमारस्स पउमावई नाम देवी होत्या, सोमाला
[जाय] विहरइ ॥

तए णं सा पउमावई देवी अन्नया कयाइ तंसि तारिस-
गंसि घासवरंसि अविमन्तरयो सचित्तकम्मे [जाय] सीहं सु- 5
मिणे पासित्ताणं पडिबुद्धा । एव जम्मणं, जहा महाबल्लव,
[जाय] नामधेज्जं—“ जम्हा णं अम्हं इमे दारए कालस्स
कुमारस्स पुत्ते पउमावईए देवीए अत्तए, तं होउ णं अम्ह
इमस्स दारगस्स नामधेज्जं पउमे पउमे ” । सेसं जहा महा-
बल्लव । अट्ठमो दाओ । [जाय] उप्पि पासायवरगए विहरइ । 10
सामी समोसरिण । परिता निग्गया । कुणिण निग्गय । पउमे
चि जहा महाबले, निग्गय । तद्देव अम्मापिआपुच्छणा,
[जाय] पय्यइए अणगारे जाय [जाय] सुत्तश्मयारो ॥

तए णं से पउमे अणगारे समणस्स भगवओ महावी-
रस्स तहारुवाणं थेराणं अन्तिण सामाइयमाइयाई एकारस 15
अह्माई अहिज्जइ । २ यहुहिं वउत्थउत्थम° [जाय] विहरइ ॥

तए णं से पउमे अणगारे तेणं ओरालेणं, जहा मेहो,
तद्देव धम्मजागारया, चिन्ता । एव जहेव मेहो तद्देव समणं
भगवं आपुच्छित्ता विउळे [जाय] पाओवगए समाणे तहा-
रुवाणं थेराणं अन्तिण सामाइयमाइयाई एकारस अह्माई, 20
यहुपडिपुण्णाई पञ्च घांसाई सामण्णपरियाए । मासियाए
संलेहणाए सट्ठि भत्ताई । आणुपुव्वीए काळगए । थेरा
ओतिण्णा । भगवं गोयमे पुच्छइ, सामी कहेइ, [जाय] सट्ठि

भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते उड्डु चन्दिम-
सोहम्मे कप्पे देवत्ताए उववन्ने । दो सागराईं ॥

- 5 " से णं, भन्ते, पउमे देवे ताथो देवलोगाथो आउक्ख-
एणं " । पुच्छा । " गोयमा, महाविदेहे चासे, जहा दढपइओ,
[जाय] अन्तं काहिइ " । " तं एव खलु, जम्बू, समणेणं
[जाय] संपत्तेणं कप्पवडिसियाण पढमस्स अज्झयणस्स अय-
मट्ठे पन्नसे त्ति वेमि ॥

पढमं अज्झयण ॥ १ । १ ॥

- 10 " जइ णं, भन्ते, समणेणं भगवया [जाय] संपत्तेणं
कप्पवडिसियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नसे,
दोव्वस्स णं, भन्ते, अज्झयणस्स के अट्ठे पन्नते ? " " एव
खलु, जम्बू ॥

- 15 तेणं कालेण तेणं समयेणं चम्पा नाम नयरी होत्था पुण्ण-
भइ । चेइए । कुणिए रीया । पउयायईं देवी । तत्थ ण चम्पाए
नयरीए सेणियस्स रओ भज्जा कुणियस्स रओ खुल्लमाउया
सुफाली नाम देवी होत्था । तीसे णं सुफालीए पुत्ते
सुफाले नाम कुमारे । तस्स ण सुफालस्स कुमारस्स
महापउमा नाम देवी होत्था सुउमाला ॥

- 20 तए णं सा महापउमा देवी अन्नया कयाइ तंसि
तारिस्सिगसि, एव तहेव, महापउमे नाम दारए, [जाय]
सिज्जिहिइ । नवर ईसाणे कप्पे उववाओ । उओस-
ट्ठिईओ । निक्खेवो ॥

वीरं अज्झयणं ॥ २ । २ ॥

- 25 एवं सेसा त्रि अट्ठ नेयय्या । मायाओ सरिस्स नामाओ ।
कालाईं दसग्ग पुत्ता अगुग्गोर—

दोणं च पञ्च चत्वारि तिणं तिणं च होन्ति तिणेषा
दोणं च दात्रि वासा सेणियजत्तूण परियाथो ॥ १ ॥

उचवाथो आणुपुव्वीण-पदमो, सोहम्मो, विद्वां ईसागे,
तद्वाथो सणकुमारे, चउत्थो माहिन्दे पञ्चमो वम्मलोण, छट्ठो
लम्तण, सत्तमो महासुक्के, अट्ठमो सहस्सारे, नवमो पाणण, 5
दसमो अच्चुण । सव्वस्य उक्कोसट्ठिई भाणियव्वा । महा-
घिवेहे सिद्धे ॥

॥ कप्पवड्डिसियाओ सम्मत्ताओ ॥

॥ वीओ वगो सम्मतो ॥ २ ॥



III

॥ पुष्कियाओ ॥

“ जइ ण, भन्ते, समणेणं भगवया [जाय] संपत्तेणं उवक्काणं दोच्चस्स फप्पवडिंसियाण मयमहे पन्नत्ते, तच्चस्स ण, भन्ते, वगस्स उवक्काणं पुष्कियाणं के अहे पन्नत्ते ? ॥ ”

5 “ एयं खलु, जम्बू, समणेणं [जाय] संपत्तेणं उवक्काणं तच्चस्सं वगस्स पुष्कियाणं दस अज्झयणा पन्नत्ता । तं जइ—

चन्दे सरे सुफके बहुपुत्तिय पुण्ण माणिभहे य ।
दत्ते सिंघे वले या अणादिण चेष योद्धवे ॥ ”

10 “ जइ णं, भन्ते, समणेणं, [जाय] संपत्तेणं पुष्कियाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, समणेण जाय संपत्तेणं के अहे पन्नत्ते ? ” “ एय खलु, जम्बू ” ॥

तेणं कालेण तेणं समणं रायगिहे नयरे । गुणसिल्लए
चेइए । राया । तेणं कालेण तेणं समणं सामी समोसडे,
परिसा निग्गया । तेणं कालेणं तेणं समणं चन्दे जोइ-
15 मिन्दे जोइसरया चन्दयडिंसए विमाणे सभाए सुदम्माए
चन्दंसि सांदासणसि चउहि सामाणिक्काइसीहि [जाय] विद-

रइ । इमं च णं केवलकणं जम्बुदीपं दीपं विउलेणं
ओहिणा आभोगमाणे २ यासइ, २ समण मगवं महावीरं,
जहा सूरियमे आभिथोगं देव सदावेत्ता [जाव] सुरिन्दा-
भिगमणजोगं करेत्ता तमाणत्तिय पच्चण्णिणन्ति । सूसरा
घण्टा, [जाव] विउच्चणा । नवरं जाणविमाणं जोयणसह- 5
स्सचित्थिण्ण अइतेवट्ठिजोयणसमूसियं, महिन्दिज्झओ
पणुपीयं जोयणमूसिओ, सेसं जहा सूरियामस, [जाव]
आगओ । नट्टविही । तद्देव पडिगओ ॥

‘ भन्ते ’ ति भगवं गोयमे समणं भगवं “ भन्ते ”
पुच्छा । कूडागारसाला । खरीरं अनुपपिढा । पुच्चभयो । 10
“ यध गत्तु, गोयमा ” ॥

तेण कालेणं तेण नमणं सायन्थी नामं नयरी होत्था ।
कोट्टण चैरण । तन्थ णं मापत्थोए अइई नामं गाहाचई
होत्था अइ [जाव] अपरिभूए । तण णं से अइई गाहाचई
मायन्थोए नयरीए घट्टणं नगरनिगमं जहा आणन्दो ॥

तेण कालेणं तेण नमणं पोसे णं अरहा पुरिसा- 15
दाणीए आइगरे, जहा मदागीरो, नबुस्सेहे मोलसेहिं समण-
मादम्मीहिं अट्टनासाण अज्जियामहस्सेहिं [जाव] कोट्टण
ममोसट्टे । परिग्गा निगया ॥

तण णं से अइई गाहाचई इमीसे कहाण लद्धे समणे
दहे जहा पतिओ तेही महा निग्गच्छइ [जाव] पणु- 20
यासइ । धम्म मोच्चा निसम्म, ज नवरं, “ देवाणुप्पिया,
जेट्ठपुत्तं कृदुम्ये दावेमि । तण ण अहं देवाणुप्पियाणं जाव
पच्चयामि ” । जहा गइते तहा पच्चए [जाव]
गुत्तवम्मयारी ॥

तण णं से अइई अणगारे पासस्स अरइओ तहारूपाणं 25

थेराण अन्तिण सामाइयमाइयाइं पक्कारस अङ्गाइं अहिज्जइ।
 २ वह्हिं चउत्थ [जाव] भावेमाणे वह्हिं वासाइ सामण-
 परियागं पाउणइ । २ अद्धमासियाण संलेहणाण तीसं
 भत्ताइ अणसणाण छेइत्ता विराहियसामण्णे कालमासे
 5 कालं किच्चा चन्दवडिसण विमाणे उववाइयाण सभाण
 देवसयणिज्जंसि देवदूसन्तरिण चन्दे जोइसिन्दत्ताण
 उवयन्ते ॥

तए णं से चन्दे जोइसिन्दे जोइसिराया अहुणोयवन्ते
 समाणे पञ्चविहाण पज्जत्तीण पज्जत्तीमावं गच्छइ, तं जहा
 10 —आहारपज्जत्तीण सरीरपज्जत्तीण इन्दियपज्जत्तीण सा-
 लोसासपज्जत्तीण भासामणपज्जत्तीण ॥

“ चन्दस ण, भन्ते, जोइसिन्दस्स जोइसरओ केयइ
 काल ठिई पन्नत्ता ? ” गोयमा, पलिओवमं वाससयसइ-
 स्समम्भहिंयं । एवं खलु, गोयमा, चन्दस्स जाव जोइसरओ
 15 सा दिव्वा देविट्ठी । “ चन्दे ण, भन्ते, जोइसिन्दे
 जोइसरया ताओ देयलोगाओ आउक्खण चइत्ता फहिं
 गच्छिहिइ २ ? ” “ गोयमा, महाविदेहे वासे सिज्झिहिइ ॥

निक्खेवओ ॥ २ ॥ १ ॥

“ जइ ण, भन्ते, समणेण, भगवया [जाव] पुण्फियाणं
 20 पढमस्स अज्झयणस्स जाव अयमट्ठे पन्नत्ते, दोच्चस्स णं,
 भन्ते, अज्झयणस्स पुण्फियाणं समणेण भगवया जाव संप-
 तेणं के अट्ठे पन्नत्ते ? ” “ एवं खलु, जम्बू ”

तेणं कालेणं तेणं समणं रायगिहे नामं नयरे । गु-
 णसल्लिण चेइय । सेणिण राया । समोसरणं । जहा चन्दो
 25 तहा स्रो वि आगओ, [जाव] नट्ठिहिं उवदसित्ता पडि-
 गओ । पुव्वमवपुच्छ । सावत्थी नयरी । सुपरट्ठे नामं

गादायई होत्था अहुं जहेव अझई [जाव] विहरइ ।
पासो समोसढो, जहा अझई तहेव पवइए, तहेव विरा-
हियसामण्णे, [जाव] महाविदेहे. वासे सिज्झिहिइ [जाव]
अन्तं करेहिइ ॥

निग्गेवओ ॥ १ ॥ २ ॥

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उक्केवओ ॥ ३ ॥ ३ ॥

रायगिहे नयरे । गुणसिलए चेए । सेणिए राया ।
सामी समोसढे । परिआ निग्गया तेणं कालेणं तेणं सम-
एणं सुफेके महग्गहे सुज्झइसए विमाणे सुक्कसि मोहा-
सणंसि चउई. सामाणियसाहस्सोहि जहेव चन्दो तहेव 10
आगओ, नट्ठिहि उयदंसित्ता पडिगओ । “मन्ते” ति ।
फुडागारसाला । पुज्जमवपुज्जआ । “एयं खलु, गोयमा” ॥

तेण कालेण तेण समएण घाणारसी नाभं नयरी होत्था ।
तए णं घाणारसी नयरोए सोमिले नामं माहणे परिउसइ
अहुं जाव अपरिभूए दिउव्व [जाव] सुपरिनिट्ठिए । पासे 15
समोसढे । परिआ पग्गुयासइ ॥

तए ण तस्स सोमिलस्स माहणस्स इमीसे कहाए
लसइस्स नमाणस्स इमे एयाकये अज्झतिथए—“एयं
पासे अरहा पुरिसादाणीए पुज्जाणुपुज्जि [जाव] अम्यसाल-
यणे विहरइ । तं गच्छामि णं पासस्स अरहओ अन्तिए 20
पाउम्मयामि इमाहं च ण एयाकयाहं अट्ठारं हेऊइ ”
जहा पण्णत्तोए । सोमिलो निग्गयो खण्डिययिहुणो [जाव]
एयं ययामी—“जत्ता ते, मन्ते? जवणिज्जं च ते?”
पुज्जआ । “मरिसवया मासा कुलत्था एगे भव?” [जाव]
मंगुदं मावगवम्मं पडियज्जित्ता पडिगए ॥

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तए णं पासे णं अरहा अघ्नया कयाइ घाणारसीओ

- नयरीओ अम्बसालवणाओ चेइयाओ पडिनिक्खमइ । २
 वहिया जणवय विहार विहरइ । तए णं से सोमिले
 माहणे अन्नया कयाइ असाहुदसणेण य अपज्जुवासणया-
 ए य मिच्छत्तपज्जवेहिं परिवड्ढमाणेहिं २ सम्मत्तपज्ज-
 5 वेहिं परिहायमाणेहिं मिच्छत्तं च पडिघन्ने ॥

- तए णं तस्स सोमिलस्स माहणस्स अन्नया कयाइ
 पुब्बरसायरत्तकालसमयंति कुडुम्बजागरियं जागरमाणस्स
 अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जितथा—“एव
 खलु अहं घाणारसीए नयरीए सोमिले नामं माहणे अघ-
 10 न्तमाहणकुलप्पसूए । तए ण मए वयाइ चिण्णाहं, थेया
 य अदीया, दारा आहुया, पुत्ता जणिया, इट्ठीओ समानी-
 याओ, पसुधन्धा कया, जघा जेह्वा, दक्खिणा दिघा,
 अतिही पूइया, अग्गी हूया, जूवा निक्खित्ता । त सेयं
 खलु मम इयाणि कल्लं [जाव] जलन्ते घाणारसीए नय-
 15 रीए वहिया घहवे अम्बारामा रोवाचित्तए एधं माउलिह्वा
 विह्वा कविह्वा चिञ्चा पुप्फारामा रोवाचित्तए ” एव
 संपेहेइ । २ कल्ल [जाव] जलन्ते घाणारसीए नयरीए
 वहिया अम्बारामे जाव पुप्फारामे च रोवावेइ । तए णं
 घहवे अम्बारामा य जाव पुप्फारामा च अणुपुब्बेण सार-
 20 फिलज्जमाणा संगोविज्जमाणा संवट्ठिज्जमाणा आरामा
 जाया किण्दा किण्दोभामा [जाव] रम्मा महामेहनिकुर-
 म्यभूया पत्तिया पुप्फिया फलिया हरियगरेत्तिज्जमाणा
 सिरिया अईव २ उवसोमेमाणा २ चिट्ठन्ति ॥

- तए णं तस्स सोमिलस्स माहणस्स अन्नया कयाइ
 25 पुब्बरत्तावरत्तकालसमयंति कुडुम्बजागरियं जागरमाणस्स
 अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जितथा—“एवं खलु

कल्लं [जाव] जलन्ते सुवहुं लोहं [जाव] दिसापोकिल-
यतावसत्ताए पव्वइए । पव्वइए वि य णं समाणे इमं
एयारूढं अभिग्गहं जाय अभिगिण्हित्ता पढमं छट्ठफखमणं
उवसपज्जित्ताण चिहरइ ॥

- 5 तए णं सोमिले माहणे रिसी पढमछट्ठफखमणपारणसि
आयावणभूमीए पच्चोरुहइ । २ वागलवत्थनियत्थे जेणेव
सए उडए, तेणेव उवागच्छइ । २ किट्ठिणसंकाइयं गेण्हइ ।
२ पुरत्थिमं दिसिं पुप्फेइ, " पुरत्थिमाए दिसाए सोमे
महाराया पत्थाणे पत्थियं अभिरक्खउ, सोमिलमाहणरिसिं
- 10 अभिरक्खउ । जाणि य तत्थ कन्दाणि य मूलाणि य तयाणि
य पत्ताणि य पुप्फाणि य फलाणि य बीयाणि य हरियाणि
य ताणि अणुजाणउ " ति फट्ठु पुरत्थिमं दिस पसरइ ।
२ जाणि य तत्थ कन्दाणि य [जाव] हरियाणि य तां
गेण्हइ । २ किट्ठिणसंकाइयगं भरेइ । २ दप्पे य कुसे य
- 15 पत्तामोड च समिहाओ कट्ठाणिय गेण्हइ । २ जेणेव सए
उउए, तेणेव उवागच्छइ । २ किट्ठिणसंकाइयगं ठवेइ । २ वेइ
घट्टेइ । २ उवलेयणसंमज्जणं करेइ । २ द्धम्मकलसदत्थगए
जेणेव गत्ता महाणई, तेणेव उवागच्छइ । २ गल्लं महाणई ओगा-
हइ । २ जलमज्जणं करेइ । २ जलकिट्ठं करेइ । २
- 20 जलामिसेयं करेइ । २ आयन्ते चोक्खे परमसुइभूए देव-
पिउकयकज्जे द्धम्मकलसदत्थगए गत्ताओ महाणईओ पच्चु-
त्तरइ । २ जेणेव सए उडए, तेणेव उवागच्छइ । २ दप्पे
य कुसे य यालुयाए य येइ रएइ । २ सरयं करेइ । २
अरणिं करेइ । २ सरणं अरणिं महेइ । २ अग्गि पाढेइ ।

२ भग्निं संभुकेह । २ ममिहा कट्टाणि पक्किमरा । २
भग्निं उज्जालेह । २

अग्निस्स दाहिणे पासं मनहाह समादहे ।

तं जहा-सकथ पजलं ठाण सेज्जमण्डं कमण्डलुं ।

दण्डदायं तदण्णाणं अद ताहं समादहे ॥ १ ॥

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महुणा य घण्ण तन्दुलेहि य अग्निं भुणह । न्नु
साहेह । ३ पलिं पस्सदेव कंहेह । २ अतिदिपूयं कंहेह ।
२ तभो पच्छा अण्णणा भादार भादारेह ॥

तए णं सोमिले माहणरिमी द्दोचध छट्ठममणसारण-
गमि, त येव सच्च भाणियणं [जाय] भादार भादारेह । 10
नयरं इमं नणस-“ दाहिणाए दिमार जमे महाराया
पत्थाणे परिषय अभिरफ्फउ सोमिलं माहणरिमी, जाणि
य तव्य कन्दाणि य [जाय] अनुजाणउ ” ति कट्टुदाहिणं
दिसिं पसरह । यथ पच्चत्थियमेजं यग्गे महाराया [जाय]
पच्चत्थिमं दिमिं पसरह । उत्तरेणं येमनने महाराया 15
[जाय] उत्तर दिमिं पसरह । पुण्णदिमागमेण यत्तादि वि
दिसाभो भाणियग्धाओ [जाय] भादार भादारेह ॥

तए णं तस्स सोमिलमाहणरिमिस्स अघ्णया कयाह
पुण्यरत्तायरत्तकालसमयंसि अनिच्चजागरिय जागमानस्स
अयमेयारुये अज्जत्थिप [जाय] समुन्यज्जिग्घा-“ एव 20
गन्तु अहं वाणारमोप नयरीप सोमिले नामं माहणरिमी
अच्चन्तमाहणकुल्लवसूए । तए ण मए वयाह विज्जाह
[जाय] जूया निक्किमत्ता । तए ण मम वाणारमोप [जाय]
पुण्फारामा य [जाय] रोयिया । तए णं मए सुअहुं लोहं
[जाय] गडायेत्ता [जाय] जंहुपुत्तं उयेत्ता जाय जंहुपुत्त 25
आणुन्दिता सुअहुं लोहं [जाय] गदाय मुग्गे [जाय]

पव्वइए । पव्वइए वि य ण समणे छट्ठंछट्ठेण ” [जाव]
विहरइ । “ तं सेय खलु मम इयानि कलु जाव जलन्ते
बह्वे तावसे दिट्ठाभिट्ठे य पुव्वसंगइए य परियायसंगइए
य आपुच्छित्ता आसमससियाणि य बहूइ सत्तसयाइ

- 5 अणुमाणत्ता चागलवत्थनियन्थस्स कट्ठिणसकाइय-
गहियसभण्डोचरणस्स कट्ठमुदाए मुहं बन्धिक्का उत्तर-
दिसाए उत्तराभिमुहस्स महपत्थाणं पत्थावेत्तए ” एव संपे-
हेइ । २ कलु जाव जलन्ते बह्वे तावसे य दिट्ठाभिट्ठे य
पुव्वसंगइए य, तं चेय जाव, कट्ठमुदाए मुहं बन्धइ । २
- 10 अयमेयारुव अभिग्गह अभिगिण्हइ—“ जत्थेय णं अहं
जलसि वा एव थलसि वा दुग्गसि वा निम्नसि वा पव्व-
तसि वा विसमंसि वा गट्ठाए वा दरीए वा पत्खलिज्ज
वा पयडिज्ज वा, नो खलु मे कप्पइ पच्चुट्ठिसए ” ति
अयमेयारुव अभिग्गह अभिगिण्हइ ॥

- 15 उत्तराए दिसाए उत्तराभिमुहपत्थाणं पत्थिए से सोमिले
माहणरिसी पुव्वावरण्हकालसमयसि जेणेय असोगवर-
पायवे, तेणेय उवागए, असोगवरपायवस्स अहे कट्ठिणस-
काइय ठवेइ । २ वेइ वट्ठेइ । २ उवलेचणत्तमज्जणं करेइ ।
२ दम्मकलसहत्थगए जेणेय गह्हा महाणई, जहा सियो
- 20 जाव, गह्हाओ महाणईओ पच्चुत्तरइ । जेणेय असोगवर-
पायवे, तेणेय उवागच्छइ । २ दम्मेहि य कुसेहि य चालु-
याए येइ रएइ । २ सरग करेइ । २ जाव यलि वइस्सदेवं
करेइ । २ कट्ठमुदाए मुह बन्धइ । २ तुसिणीए संचिट्ठइ ॥

- तए णं तस्स सोमिलमाहणरिसिस्स पुव्वरत्तावरत्त-
25 कालसमयसि एगे देवे अन्तियं पाउब्भूए । तए ण से
देवे सोमिलमाहणं एवं वयासो—“ हं भो सोमिलमाहणा,

पुण्यदया. दुष्पुण्यदयं ते” । तए णं से सोमिले तस्स देवस्स दोच्चं पि तच्चं पि एयमहुं नो आढाइ, नो परिजाणइ, जाय तुसिणीए मच्चिट्ठइ । तए णं से देवे सोमिलेणं माह-
णरिसिणा अणाढाइउज्जमाणे जामेव दिसि पाउम्भूए तामेव जाय पडिगए । तए णं से सोमिले कल्लं जाय जलन्ते यागलवत्थनियत्थे कट्ठिणसंकाइयगहियग्गिहोत्तमग्गोवगरणे कट्टमुदाए मुहं वन्धइ । २ उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले पिइयदिवसम्मि पुण्यवरण्हकाल-
समयंसि जेणेव सत्तिवण्णे तेणेव उयागए सत्तिवण्णस्स अहे कट्ठिणसंकाइयं ठवेइ । २ वेइं वड्ढेइ । जहा असोग-
वरपायवे जाय अग्गि हुणइ, कट्टमुदाए मुहं वन्धइ, तुसि-
णीए मच्चिट्ठइ । तए णं तस्स सोमिलस्स पुण्यरत्तावरत्त-
कालसमयांसि एगे देवे अन्तियं पाउम्भूए । तए णं से देवे अन्तलिक्खपडियन्ने जहा असोगवरपायवे जाय पडि-
गए । तए णं से सोमिले कल्लं जाय जलन्ते यागलव-
त्थनियत्थे कट्ठिणसंकाइय गेण्हइ । २ कट्टमुदाए मुहं वन्धइ ।
२ उन्नरदिसाए उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले तद्गदिवसम्मि पुण्यवरण्हकाल-
समयंसि जेणेव असोगवरपायवे तेणेव उयागच्छइ । २
असोगवरपायवस्स अहे कट्ठिणसंकाइयं ठवेइ । २ वेइं
वड्ढेइ जाय गहं महाणइं पच्चुत्तरइ । २ जेणेव असोगवर-
पायवे तेणेव उयागच्छइ । असोगवरपायवस्स अहे कट्ठि-
णसंकाइय ठवेइ, वेइं रणइ । २ कट्टमुदाए मुहं वन्धइ, २
तुसिणीए मच्चिट्ठइ । तए णं तस्स सोमिलस्स पुण्यरत्ता-
वरत्तकाले एगे देवे अन्तियं पाउम्भूचित्था, त चेव भणइ २
जाय पडिगए । तए णं से सोमिले जाय जलन्ते यागल-

वत्थनियत्थे किट्ठिणसंकाइयं जाव कट्टमुदाए मुहं वन्धइ.
२ उत्तराए दिसाए उत्तराभिमुहे संपत्थिण ॥

- तए णं से सोमिले चउत्थद्विसपुब्बावरण्हकालसम-
यंसि जेणेव चडपायवे तेणेव उवागए चडपायवस्स अहे
5 कट्ठिणं संडवेइ । २ वेइ घट्ठेइ, उवलेवसंमज्जणं करेइ,
जाव कट्टमुदाए मुहं वन्धइ, तुसिणीए संचिट्ठइ । तए णं
तस्स सोमिलस्स पुब्बरत्तावरत्तकाले एगे देवे अन्तिथ
पाउम्मचित्ता, तं चेव भणइ जाव पडिगए । तए णं से
सोमिले जाव जलन्ते वागलवत्थनियत्थे किट्ठिणसंकाइयं,
10 जाव कट्टमुदाए मुहं वन्धई,...उत्तराए उत्तराभिमुहे
संपत्थिण ॥

- तए णं से सोमिले पञ्चमदिवसम्मि पुब्बावरण्हका-
लसमयंसि जेणेव उम्बरपायवे, तेणेव उवागच्छइ । उम्भ-
रपायवस्स अहे किट्ठिणसंकाइयं ठवेइ, वेइ घट्ठेइ, जाव
15 कट्टमुदाए मुहं वन्धइ जाव तुसिणीए संचिट्ठइ । तए णं
तस्स सोमिलमाहणस्स पुब्बरत्तावरत्तकाले एगे देवे, जाव
एयं वयासी—“हं भो सोमिला, पण्यइया, दुप्पव्वइयं ते,”
पढमं भणइ, तद्देव तुसिणीए संचिट्ठइ । देवो दोच्छं पि तच्छं
पि वयइ—“सोमिला, पण्यइया, दुप्पव्वइयं ते ।” तए णं से
20 सोमिले तेणं देवेणं दोच्छं पि तच्छं पि एयं धुत्ते समणे
तं देवं एयं वयासी—“कहं णं, देवाणुप्पिया, मम दुप्प-
व्वइयं ? ” तए णं से देवे सोमिलं माहणं एयं वयासी—
' एय गल्लु, देवाणुप्पिया । तुमं पासस्स अरहमो पुरि-
मादाणीयस्य अन्तिथं पञ्जाणुज्वए सत्तमिक्कयाए दुयाल-
25 सविदे माघएधम्मे पडिचन्ने । तए णं तव अग्नया कयाइ
पुब्बरत्तावरत्तकालसमयंसि कुट्टम्यजागरियं ”.....जाव
पुण्यचिन्तिथं देवो उच्चारेइ जाव, “ जेणेव असोगवर-

पायवे, तेणेव उवागच्छसि. २ किढिणसंकाइयं जाच तुसि-
णीए संचिट्ठसि । तए णं पुव्वरत्तावरत्तकाले तव अन्तियं
पाउब्भवामि, ' हं मो सोमिला, पव्वइया, दुप्पव्वइयं ते,'
तह चेव देवो नियवयणं मणइ जाच, पञ्चमदिघसम्मि
पुव्वावरण्हकालसमयंसि जेणेव उम्बरपायवे, तेणेव उवागए 5
किढिणसंकाइय ठवेसि, चेइं यद्धेइ, उवलेवणं करेइ, २
कट्टमुदाए सुहं यण्णइ, २ तुसिणीए संचिट्ठसि । तं एव
खलु, देवाणुप्पिया, तव दुप्पव्वइयं " ॥

तए णं से सोमिले तं देव एवं वयासी—“ कहं णं,
देवाणुप्पिया, मम सुपव्वइयं ? ” तए णं से देवे सोमिलं 10
एवं वयासी—“ जइ णं तुमं, देवाणुप्पिया, इयाणि पुव्व-
पडिवत्ताइं पञ्च अणुव्वयाइं सयमेव उवसंपज्जित्ताणं विहरसि,
तो णं तुज्झ इयाणि सुपव्वइयं भवेज्जा । ” तए णं से
देवे सोमिलं घन्दइ नमंसइ, २ कामेय दिस्मि पाउब्भूए
तामेय दिस्मि पडिगए । तए णं सोमिले माहणरिसी तेणं 15
देवेणं एवं बुत्ते समाणे पुव्वपडिवत्ताइं पञ्च अणुव्वयाइं
सयमेव उवसंपज्जित्ताणं विहरइ ॥

तए णं से सोमिले यहिं वउत्थच्छम* [जाय] मास-
इमाम्भमणेहिं विचित्तेहिं तवोवहाणेहिं अण्णाणं भावेमाणे
यहइ थासाइ समणोवासगपारयागं पाउणइ । २ अइमासि 20
याए संलेहणाए अत्ताणं झूसेइ । २ तीसं भत्ताइं अणसणाए
छेपइ । २ तरुत्त ठाणस्स अणालोइयपडिक्कन्ते विरादिय-
सम्मत्ते कालमासे कालं किच्चा सुक्कयडिसए विमाणे
उवचायसमाए देवसयणिज्जंखि [जाय] ओगाहिणाए सुक्कम-
हगाहत्ताए उववन्ने ॥

तए ण से सुक्के महग्गहे अहुणोववन्ने समाणे जाव
 भासामणपज्जत्तीए... । “ एवं खलु, गोयमा, सुक्केण सा
 दिव्वा [जाव] अभिसमन्नागए । एणं पलिओवमं ठिई । ”
 “ सुक्के ण, भन्ते, महग्गहे तओ देवलोगाओ आउक्खए
 5 कहिं गच्छिहिइ ? ” “ गोयमा, महाविदेहे वासे
 सिज्झिहिइ ॥ ”

॥ निक्खेवओ ॥ ३ । ३ ॥

॥ उक्खेवओ ॥ ३ । ४ ॥

तेणं कालेणं तेणं समएण रायगिहे नामं नयरे । गुणसिलए
 10 वेइए । सेणिए राया । सामी समोसठे । परिआ निगया ॥
 तेणं कालेण तेणं समएणं बहुपुत्तिया देयी सोहम्मे
 कप्पे बहुपुत्तिए विमाणे सभाए सुहम्माए बहुपुत्तियंसि
 सीहासणसि चउहिं सामाणियसाहस्सीहिं चउहिं महत्त-
 रियाहिं, जहा सूरियामे, [जाव] भुज्जमाणी विहरइ, इमं
 15 च णं कैवलकप्प जम्बुहीध दीयं विउलेण ओहिणा आ-
 भोषमाणी २ पासइ । २ समणं भगव महावीर, जहा
 सूरियाओ, [जाव] नमसित्ता सीहासणवरसि पुरत्थाभिमुहा
 संनिसण्णा । आभियोगा जहा सूरियाभस्स, सूसरा घण्टा,
 आभियोगियं देवं सहावेइ । जाणविमाणं ज्ञायणसहस्स-
 20 विरिथण । जाणविमाणवण्णओ । [जाव] उत्तरिल्लेणं
 निज्जामग्गेण ज्ञायणसाहस्सिणहिं थिग्गहेहिं आगया,
 जहा सूरियामे । धम्मकट्ठा सम्मत्ता । तए णं सा बहुपु-
 त्तिया देयी दाहिणं भुय पसारेइ, २ देवकुमाराणं अट्टसयं
 देवकुमारियाण य वामाओ भुयाओ अट्टसयं, तयाणन्तरं
 25 च णं यहवे दारगा य दारियाओ य डिम्भए य डिम्भ-
 याओ य विट्ठयइ । नट्टविहिं, जहा सूरियाओ, उवदंसित्ता
 पडिगए ॥

“ भन्ते ” त्ति भगवं गोयमे समणं भगवं महावीरं
यन्दइ नमंसइ । कुट्ठागारस्ताला । “ बहुपुत्तियाए ण, भन्ते,
देवीए सा दिव्वा देविहो ” ... पुच्छा, “ जाव अमिसमन्ना-
गया ? ” “ एवं खलु, गोयमा ” ॥

तेणं कालेणं तेणं समणण चाणारसी नामं नयरी, अ- 5
ग्यसालयणे चेइए । तत्थ णं चाणारसीए नयरीए भइ
नामं सत्थवाहे होत्था अइहे [जाव] अपरिभूए । तस्स णं
भइस्स सुभदा नामं भारिया सुउमाला यञ्झा अवियाउरी
जाणुकोप्परमाया यावि होत्था ॥

तए णं तीसे सुभदाए सत्थवाहोए अन्नया कयाइ 10
पुव्वरत्तायरत्तकाले कुट्ठम्यजागरियं जागरमाणीए इमेया-
रूथे [जाव] संकप्पे समुप्पजित्था—“ एवं खलु अहं म-
इणं सत्थवाहेणं सद्धिं धिउल्लाई भोगभोगाई भुज्जमाणी
पिहरामि, नो चेय णं अहं दारगं वा दारियं वा पयाया ।
तं धन्नाओ णं ताओ अम्मयाओ, [जाव] सुलद्धे णं तासि 15
अम्मयाणं मणुयजम्मजोवियफले, जासि मन्ने नियकुच्छि-
संभूयगाई थणदुद्धलुद्धगाइ महुरसमुह्वावगाणि मम्मणप्पज-
म्पियाणि थणमुलककथदेसभागं अमिसरमाणगाणि पण्ड-
यन्ति, पुणो य कोमलकमलोवमहिं हत्थेहिं गिण्हऊण
उच्छङ्गनिवेसियाणि देन्ति, समुह्वावए सुमहुरे पुणो पुणो 20
मम्मणप्पभणिए । अहं णं अधन्ना अपुण्णा पत्तो पगमवि
न पत्ता । ” ओहयं जाव शियाइ ॥

तेणं कालेणं सुव्वयाओ णं अज्जाओ इरियासमियाओ
भात्तासमियाओ एसणासमियाओ आयाणमण्डमत्तनिम्बे-
वणासमियाओ, उच्चारपासवणखेलजलुसिघाणपाट्ठावणा- 25

समियाओ मणगुत्तीओ वयगुत्तीओ कायगुत्तीओ गुत्तिन्दि-
याओ गुत्तवम्मयारिणीओ बहुस्सुयाओ बहुपरियाराओ
पुच्चाणुपुब्बि चरमाणीओ गामाणुगामं दूइज्जमाणीओ जेणेव
घाणारसी नयरो, तेणेव उवागयाओ । उवागच्छित्ता
5 अहापडिरूथं उगाहं ओगिणिहत्ता संजमेणं तथसा
विहरन्ति ॥

तए णं तासिं सुब्बयाणं अज्जाणं एगे संघाडए घाणा-
रसीनयरोए उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स
भिन्नायरियाए अडमाणे भइस्स सत्थवाहस्स गिहं अणु-
10 पविट्ठे । तए णं सुमहा सत्थवाहो ताओ अज्जाओ बज्ज-
माणीओ पासइ । २ इट्ठं...खिप्पामेव आसणाओ अम्भु-
ट्ठेइ । २ सत्तट्ठ पयाइ अणुगच्छइ । २ वन्दइ. नमसइ । २
विडलेणं अत्तणपाणखाइमसाइमेण पडिलामेत्ता एयं यया-
सी--“ एयं खलु अहं, अज्जाओ, भइएण सत्थवाहेणं सद्धि
15 विडलाइ भोगभोगाइं भुज्जमाणी विहरामि, नो चेय ण अहं
दारग वा दारियं वा पयायामि । तं घत्ताओ णं ताओ
अम्मयाओ, [जाव] एत्ता एगमवि न एत्ता । तं तुम्हे,
अज्जाओ, यइणायाओ यहपडियाओ वहणि गामागरनगरं
[जाव] “संनिवेसाइं आहिण्डइ, यहणं राईसरतलवरं”
20 [जाव] “सत्थवाहप्पभिईणं गिहाइं अनुपविसइ, अत्थि से
केइ कट्ठिचि विज्जायओए वा मन्तप्पओए वा यमण वा
चिरेयणं वा वत्थिकम्म वा ओसहे वा मेसज्जे वा उवलद्धे,
जेणं अहं दारगं वा दारियं वा पयाएज्जा ? ” ॥

तए णं ताओ अज्जाओ सुमहं सत्थवाहिं एयं ययासी-

"अम्हे णं, देवाणुप्पिण, समणीओ निग्गन्योओ इरिया-
समियाओ [जाव] गुत्तयम्मयारीओ । नो खलु कप्पइ
अम्हे एयमट्ठ कण्णेहि वि निसामेत्तए किमट्ठ पुण उद्दि-
सित्तए वा समायरित्तए वा । अम्हे णं, देवाणुप्पिण, नवरं
तथ विचित्तं केवल्लिपच्चत्तं धम्मं परिकहेमो " ॥ 5

तए णं सा सुमहा सत्यवादी तासि अज्जाणं अन्तिए
धम्मं सोच्चा निसम्म इट्ठुट्ठा ताओ अज्जाओ तिक्खुत्तो
वन्दइ नमंसइ, २ एयं वयासी— "सहहामि णं अज्जाओ,
निग्गन्थं पाययण, पत्तियामि रोषमि णं, अज्जाओ निग्ग-
न्योओ... । एयमेयं तहमेयं अवितहमेय, " [जाव] सायग- 10
धम्मं पडिवज्जइ । "अहासुहं, देवाणुप्पिण, मा पडियन्ध
करेह " तए णं सा सुमहा सत्यवादी तासि अज्जाणं
अन्तिए, [जाव] पडिवज्जइ, २ ताओ अज्जाओ वन्दइ न-
मंसइ, २ पडिविसज्जइ । तए णं सा सुमहा सत्यवादी
समणोवासिया जाया, जाव विहरइ ॥ 15

तए णं तीसे सुमहाए समणोवासियाए अन्नया कयाह
पुत्थरत्तावरत्तकालसमयसि कुड्डम्यजागरियं जागरियमा-
णीए अयमेयारूये अज्जस्थिए [जाव] समुप्पज्जित्था—
"एवं खलु मद्दं भईणं सत्यवाद्देणं विउल्लाह भोगभोगाहं
जाव विहरामि, नो चेव णं अहं दारणं वा... । तं सेयं 20
मम पल्लु मम फल्लं जाव जलन्ते भइस्स आपुच्छित्ता
सुव्वयाणं अज्जाणं अन्तिए अज्जा गवित्ता आगराओ
[जाव] पय्यइत्तए " एवं संपेहेइ । २ जेणेव भदे सत्य-
वाद्दे तेणेव उवागया करयल [जाव] एवं वयासी— "एयं
खलु अहं, देवाणुप्पिया, तुम्मेहि सद्धिं यहहिं चासाह 25
विउल्लाह भोगभोगाह [जाव] विहरामि, नो चेव णं दारणं वा

दारियं वा पयायामि । तं इच्छामि णं, देवाणुप्पिया,
तुम्हेहि अणुत्ताया समाणी सुव्वयाणं अज्जाणं [जाव]
पव्वइत्तए ” ॥

- तए णं से भदे सत्थवाहे सुभद सत्थवाहि एवं ययासी
- 5 — “ मा णं तुम, देवाणुप्पिए, मुण्डा [जाव] पव्वयाहि ।
भुज्जाहि ताव, देवाणुप्पिए, मए सद्धि विडलाइं भोगमो-
गाइं, तओ पच्छा भुत्तभोई सुव्वयाणं अज्जाणं [जाव] प-
व्वयाहि ” । तए णं सुभदा सत्थवाही भइस्स पयमइं नो
परियाणइ । दोच्च पि तच्चं पि सुभदां सत्थवाही भइं
- 10 सत्थवाह एवं ययासी—“ इच्छामि णं, देवाणुप्पिया,
तुम्हेहि अणुत्ताया समाणी [जाव] पव्वइत्तए । ” तए
णं से भदे सत्थवाहे, जाहे नो संचाएइ यहुहिं आघवणाहि
य, एवं पन्नवणाहि य सन्नवणाहि य विन्नवणाहि य
आघवित्तए वा [जाव] विन्नवित्तए वा, ताहे अकामए येव
- 15 सुभदाए निस्समणं अणुमच्चित्था ॥

- तए ण से भदे सत्थवाहे विडलं अस्सण ४ उव्वफण्डा-
वेइ । मित्तनाइ°...तओ पच्छा भोयणवेलाए [जाव] मित्त-
नाइ.. सज्जारेइ संमाणेइ । सुभदं सत्थवाहिं ण्ढायं [जाव]
पायच्छित्तं सव्वालंकारविभूसिय पुरिससहस्सवाहिणिं सीय
- 20 दुग्गेइ । तओ सा सुभदा सत्थवादी मित्तनाइ [जाव]
मंघन्धिमंघरियुत्ता सव्विहीए [जाव] रवेणं घाणारसीन५रीए
मज्झमज्जेण जेणेव सुव्वयाण अज्जाण उव्वस्सए, तेणेव
उवागच्छइ । २ पुरिससहस्सवाहिणिं सीयं ठयेइ, सुभदं
सत्थवाहिं सीयाओ पच्चोदहेइ ॥
- 25 तए णं भदे सत्थवाहे सुभदं सत्थवाहिं पुरयो फाउं
जेणेव सुव्वया अज्जा, तेणेव उवागच्छइ । २ सुव्वयाओ

समालभइ, खेछुणगाइं दलयइ, खज्जलगाइं दलयइ, खीरभोयणं
 भुज्जावेइ, पुप्फाईं ओमुयइ, पाणसु ठवेइ, जंघासु करेइ, एवं
 ऊरुसु उच्छङ्गे कडोष पिढे उरसि खन्धे सीसे य कर-
 यलपुडेणं गहाय हलउलेमाणो २ आगयमाणो २ परिहाय
 5 माणो पुत्तपिवासं च धूयपिवासं च नतुयपिवासं च
 नत्तिपिवासं पच्चणुभवमाणो विहरइ ॥

तए णं ताओ सुव्वयाओ अज्जाओ सुभइं अज्जं एवं
 वयासी—“ अग्हे ण, देवाणुप्पिण, समणीओ निगन्धीओ
 इरियासमियाओ [जाव] शुत्तघमभयारिणीओ । नो खलु
 10 अग्ग कप्पइ जातककम्मं करेत्तए । तुम च णं, देवाणुप्पिण,
 बहुजणस्स चेडरूवेसु मुच्छिया [जाव] अज्झोचवप्पा अम्भ-
 क्काणं [जाव] नत्तिपिवासं वा पच्चणुभवमाणी विहरसि ।
 तं णं तुमं, देवाणुप्पिण, षयस्स ठाणस्स आलोषहि [जाव]
 पच्छित्तं पडिचज्जाहि ” ॥

15 तए ण सा सुमहा अज्जा सुव्वयाणं अज्जाणं षयमट्ठं
 नो आढाइ, नो परिजाणइ, अणाढायमाणी अपरिजाणमाणी
 विहरइ । तए ण ताओ समणीओ निगन्धीओ सुभइं
 अज्जं हीलेन्ति, निन्दन्ति, खिसन्ति, गरहन्ति, अभिक्खणं
 २ षयमट्ठं निवारन्ति ॥

20 तए णं तीए सुमहाए अज्जाए समणोहि निगन्धोहि
 हीलिज्जमाणीए [जाव] अभिक्खण २ षयमट्ठं निघारिज्ज-
 माणीए अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—
 “ जया णं अहं अगारवासं वसामि, तथा णं अहं अप्प-
 वसा; जप्पभिइं च णं अट्ठ मुण्डा भवित्ता आगाराओ
 25 अणगारियं पच्चइया, तप्पभिइं च णं अहं परवसा; उव्वि
 च समणोओ निगन्धोओ आदेन्ति, परिजाणेन्ति, इयाणि

नो आढापन्ति नो परिज्ञाणन्ति. तं सेयं खलु मे कलं
[जाय] जलन्ते सुच्चयाणं अज्जाणं अन्तियाओ पडिनि-
क्कमिन्ता पाडिण्क उवस्सयं उवमंपज्जित्ताणं विहरितए,"
एयं मपेहेइ । २ कलं [जाय] जलन्ते सुच्चयाणं अज्जाणं
अन्तियाओ पडिनिक्कमइ पाडिण्क उवस्सय उवमंपज्जि- 5
त्ताणं विहरइ । तए णं सा सुभहा अज्जा अज्जाहि अणो-
हट्ठिया अणियारिवा सच्छन्दमई यहुज्जणस्स येडरूयेसु
मुच्छिया [जाय] अम्मङ्गणं य [जाय] नत्तिपियासं य
पच्चणुभयमाणी विहरइ ॥

तए णं सा सुभहा पासत्था पासत्थविहारी ओसन्ना 10
ओसन्नविहारी कुम्माळा कुम्माळविहारी मंसत्ता मंसत्त-
विहारी अद्दाछन्दा अद्दाछन्दविहारी यहई घासाई सामण-
परियाग पाउणइ । २ अद्दमासियाए मंलेहणाए अत्ताणं...
तीसं भत्ताई अणसणेणं छेइत्ता तस्स ठाणालोइयपडिज्जन्ता
कालमासे कालं किञ्चा सांहमे कण्णे यहुपुत्तियाविमाणे 15
उववायसमाए देवसयणिज्जंसि. देवदूस्सन्तरिया अहुलस्स
असंगेज्जमागमेत्ताए आगादणाए यहुपुत्तियदेवित्ताए
उवयन्ता ॥

तए णं मा यहुपुत्तिया देवो अहुणोवयसमेत्ता समानी
पञ्चविद्दाए पञ्चत्तीण...[जाय] भामामणपज्जतीए । एयं 20
मण्डु, गोयमा, यहुपुत्तियाए देवीए सा दिव्या देविट्ठी
[जाय] अमिममन्नागया ॥

" से केगट्ठणं, भन्ते, एयं थुल्लइ यहुपुत्तिया देवी २ ? "
" गोयमा, यहुपुत्तिया णं देवी जाहे जाहे मज्जस्स देविन्दस्स
देवरत्तो उवत्थाणियण करेइ, ताहे २ यद्दये दारए य 25
दारियाओ य डिम्मए य डिम्मियाओ य विउच्चइ । २

- सकके देविन्दे देवराया, तेजेव उवागच्छइ । २ सकस्स
 देविन्दस्स देवरत्तो दिव्वं देधिद्धि दिव्वं देवज्जुइ दिव्व
 देवाणुभायं उवदंसेइ । से तेणट्टेण, गोयमा एवं बुच्चइ
 घट्टुपुत्तिया देवी २ ” । “ घट्टुपुत्तियाण, भन्ते, देवीण
 5 केवइयं कालं ठिई पधत्ता ? ” “ गोयमा चत्तारि पलिओ-
 वमाइं ठिई पधत्ता ” । “ घट्टुपुत्तिया णं भन्ते, देवी ताओ
 देवलोगाओ आउक्खण्ण णिक्खण्ण भवक्खण्ण अणन्तरं
 चयं चत्ता कहिं गच्छिहिइ, कहिं उवयज्जिहिइ ? ”
 गोयमा, इहेव जम्बुदीपे दीपे भारहे यासे विज्झगिरि-
 10 पायमूले धिमेलमंनिवेसे माहणकुलंसि दारियत्ताए
 पच्चायाहिइ ” ॥

- तए ण तीसे दारियाए अम्मापियरो एकारसमे दिवसे
 योइकन्ते जाव यारसेहिं दिवसेहिं योइकन्तेहिं अयमेयारूप
 नामधेज्जं फरेन्ति—“ होउ णं अम्हं इमीसे दारियाए
 15 नामधेज्जं सोमा ” ॥

- तए णं सोमा उम्मुकवालभाया विघ्नयपरिणयमेत्ता
 जोव्वणगमणुपत्ता रुवेण य जोव्वणेण य लाघणेण य
 उकिट्ठा उकिट्ठसरीरा जाव भविस्सइ । तए णं तं
 सोमं दारिय अम्मापियरो उम्मुकवालभाय विघ्नय-
 20 परिणयमेत्तं जोव्वणगमणुपत्तं पड्डिकुविण्णं सुक्केण पड्डि-
 क्खण्ण नियगस्स भाइणेज्जस्स रट्टुकुट्ठस्स भारियत्ताए
 दलियम्मइ । सा णं तम्म भारिया भविस्सइ इहा कन्ता
 ताए भण्डकरण्डगसमाणा सेहकेला इव सुसंगोधिया चेल-
 पेडा इव सुसंपरिद्धिया खणकरण्डगो धिय सुसारक्खिया
 25 सुसंगोधिया, मा णं धीय [जाव] विविद्धा रोयातद्धा
 पुमन्तु ॥

तए ण सा सोमा माहणी रट्टकडेणं सद्धिं विडलाइं
 भागमोगाईं भुज्जमाणीं संवच्छरे २ जुयलगं पयायमाणीं.
 सोलसेहिं संवच्छरेहिं यत्तामं दारगरुवे पयायइ । तए ण
 सोमा माहणीं तेहिं बहुहिं दारगेहिं य दारियाहिं य कुमा-
 रेहिं ॥ कुमारियाहिं य डिम्मणहिं य डिम्मियाहिं य अप्पेग- 5
 इणहिं उत्ताणसेज्जणहिं य अप्पेगइणहिं थणियाणहिं, अप्पेग-
 इणहिं पीहगयाणहिं, अप्पेगइणहिं परगणणहिं, अप्पेगइणहिं प-
 रक्कममाणेहिं, अप्पेगइणहिं पन्नोलणणहिं अप्पेगइणहिं थणं
 मग्गमाणेहिं, अप्पेगइणहिं खीरं मग्गमाणेहिं अप्पेगइणहिं
 खेत्तणयं मग्गमाणेहिं, अप्पेगइणहिं खज्जग मग्गमाणेहिं 10
 अप्पेगइणहिं कुरं मग्गमाणेहिं, पाणियं मग्गमाणेहिं हस-
 माणेहिं रुसमाणेहिं अक्कोसमाणेहिं अफकुस्समाणेहिं हण-
 माणेहिं विण्णायमाणेहिं अणुगम्ममाणेहिं रोवमाणेहिं
 कन्दमाणेहिं विलयमाणेहिं कूयमाणेहिं उफ्फयमाणेहिं नि-
 दायमाणेहिं पलयमाणेहिं हदमाणेहिं यममाणेहिं छेरमाणेहिं 15
 सुत्तमाणेहिं सुत्तपुरीसवमियमुलित्तांचलित्ता मइलयसण-
 पुव्वडा जाय अरसुयीमच्छा परमदुग्गन्धा नो मंचाएइ
 रट्टकडेण सद्धिं विडलाइं भोगमोगाईं भुज्जमाणीं विहरित्तए ॥

तए णं तीसे सोमाए माहणीए अन्नया कयाइ पुव्वरत्ताय-
 रत्तकालममयांसि कुहुम्भजागरियं जागरियमाणेए अपमेया- 20
 रुवे जाय समुण्णजिन्या—^१‘अयं खलु अहं रमेहिं बहुहिं दार-
 गेहिं य [जाय] डिम्मियाहिं य अप्पेगइणहिं उत्ताणसेज्ज-
 णहिं य [जाय] अप्पेगइणहिं सुत्तमाणेहिं दुज्जाणहिं दुज्ज-
 म्मणहिं हयविण्णहयमग्गेहिं मग्गप्यदारयडिणहिं जेण सुत्त-
 पुरीसवमियमुलित्तांचलित्ता जाय परमदुग्गिगन्धा नो सं- 25
 चाएमि रट्टकडेणं सद्धिं जाय भुज्जमाणीं विहरित्तए । त

धन्नाओ णं ताओ अम्मयाओ [जाव] जोवियफले जाओ ण
 चञ्झाओ अवियाउरीओ जाणुकोप्परमायाओ सुग्गिसुग्गन्ध-
 गन्धियाओ विउलाइं माणुस्सगाइ भोगभोगाइ भुज्जमाणीओ
 विहरन्ति । अहं णं अधन्ना अपुण्णा अकयपुण्णा नो संचा-
 5 एमि रट्टुकुडेणं सद्धिं विउलाइं जाव विहरित्तए " ॥

- तेणं कालेणं समयेण सुव्वयाओ नाम अज्जाओ इरियास-
 मियाओ जाव बहुपरिवाराओ पुब्बाणुपुब्बि...जेणेव विमेले
 संनिवेसे...अहापडिरूथ उग्गइ जाव विहरन्ति । तए णं
 तासिं सुव्वयाण अज्जाणं एगे संघाडए विमेले संनिवेसे
 10 उच्चनीय° [जाव] अडमाणे रट्ट हडस्स गिह अणुपविहे ।
 तए णं सा सोमा माहणी ताओ अज्जाओ एज्जमाणीओ
 पासइ, २ हट्ठ° खिप्पामेय आसणाओ अब्भुट्ठेइ, २ सत्तठ्ठ
 पयाइं अणुगच्छइ, २ चन्दइ, नमसइ, २ विउलेणं असण ४
 पडिलामेत्ता एव वयासी-“ एवं खलु अहं, अज्जाओ रट्ट-
 15 कूडेण सद्धिं विउलाइं जाव सवच्छरे २ जुगलं पयामि,
 सालसहिं संवच्छरेहिं यत्तीसं दारगरूवे पयाया । तए
 णं अहं तेहिं यइहिं दारयहिं य जाव दिम्मियाहिं य
 अप्पेगइएहिं उत्ताणसेज्जएहिं जाव सुत्तमाणेहिं दुज्जाएहिं
 जाव नो मंचाएमि...विहरित्तए । तं इच्छामि णं अह,
 20 अज्जाओ, तुम्ह अन्तिए धम्मं निसामेत्तए ” । तए णं
 ताओ अज्जाओ सोमाए माहणीए विचित्त [जाव] केवल-
 पणत्तं धम्मं परिकहेन्ति ॥

- तए णं सा सोमा माहणी तासिं अज्जाणं अन्तिए
 धम्मं सोच्चा निसम्म हट्ठ° जाव° हियया ताओ अज्जाओ
 25 चन्दइ, नमसइ, २ एवं वयासी-“सइहामि णं, अज्जाओ,
 निग्गन्ध पावयणं, जाव अब्भुट्ठेमि णं, अज्जाओ, निग्गन्धं

पडिगया । तए णं सा सोमा माहणी समणोवासिया
जाया अभिगय* [जाव] अप्पाणं भावेमाणो विहरइ ।
तए णं ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ विभे-
लाओ संनिवेसाओ पडिनिक्खमन्ति, २ वहिया जणवय-
5 विहार विहरन्ति ॥

तए ण ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ
पुव्वाणुपुव्वि...जाव विहरन्ति । तए णं सा सोमा माहणी
इमोसे कहाए लद्धा समाणी ह्दा ण्हाया तहेव निगया,
जाव चन्दइ, नमसइ । २ घम्मं सोच्चा [जाव] नयरं
10 “रट्टकुडं आपुच्छामि, तए णं पज्जयामि” । “अहासुहं... ।”
तए णं सा सोमा माहणी सुव्वयं अज्जां चन्दइ नमसइ, २
सुव्वयाण अन्तियाओ पडिनिक्खमइ । २ जेणेव
सए गिहे जेणेव रट्टकुडे, तेणेव उवागच्छइ । २
करयल* तहेव आपुच्छइ [जाव] पव्वइत्तए । “अहा-
15 सुह, देवाणुप्पिए, मा पडिचन्ध...” । तए णं रट्टकुडे
पिउलं असणं, तहेव जाव पुव्वभवे सुभहा, [जाव] अज्जा
जाया इरियासमिया [जाव] गुत्तबम्मयारिणी ॥

तए णं सा सोमा अज्जा सुव्वयाणं अज्जाणं अन्तिए
सामाइयमाइयाइं षक्कारस्स अङ्गाइं अहिज्जइ । २ बहुं छट्ट-
20 मट्टमदसमदुवालस्स जाव भावेमाणो बहुहिं थासाइं सामण-
परियाणं पाउणइ । २ मासियाए संलेहणाए सट्ठि भत्ताइ अ-
णसणाए छेइत्ता आलोइयपडिक्कन्ता समाहिपत्ता कालमासे
कालं किच्चा सक्कस्स देविन्दस्स देवरत्तो सामाणियदेव-
त्ताए उवयज्जिहिइ । तत्थ ण अत्थेगइयाणं देवाणं दो सा-
25 गरोचमाइं ठिई पन्नत्ता । तत्थ णं सोमस्स चि देवस्स
दो सागरोचमाइं ठिई पन्नत्ता ॥

“ सैं णं, भन्ते, सोमे देवे तयो देवलोगाओ आउ-
क्खण्ण जाव चयं चइत्ता कहिं गच्छिहिइ, कहिं उवय-

जिजिहि ? ” “ गोयमा, महाविदेहे वासे [जाव] अन्त
काहिहि ” ॥

निस्खेवओ ॥ ३ । ४ ॥

उवखेवओ ॥ ३ । ५ ॥

एय खलु, जम्बू । तेणं कालेण तेणं समयेण रायगिहे नामं 5
नयरे । गुणसिलय चेइए । सेणिए राया । सामी समोसरिए ।
परिसा निग्गया ॥

तेणं कालेणं तेणं समयेण पुण्णभदे देवे सोहम्मे कप्पे
पुण्णभदे विमाणे समाए सुहम्माए पुण्णभदसि सीहास-
णंसि छउहिं सामाणियसाहस्सीहिं, जहा छुरियाभो, [जाव] 10
यत्तोसइविहं नट्टविहिं उयदसित्ताजामेव दिसि पाउब्भूए
सामेव दिसि पडिगए । कुडागारसाळा । पुब्बभवपुच्छा ।
“ एवं खलु गोयमा ” ॥

तेणं कालेण तेणं समयेणं इहेय जम्बुदीवे दीवे भारहे वासे
मणियइया नामं नयरी होत्था रिद । चन्दो । ताराणे खे- 15
इए । तत्थ ण भणियइयाए नयरीए पुण्णभदे नामं गाहा-
यई परियसइ भट्टे । तेणं कालेणं तेणं समयेणं थेरा भगवन्तो
जाइसपप्पा [जाव] जीवियासंमरणमयविभुक्का बहुसुया बहु-
परियारा पुब्बाणुपुत्थि [जाव] समोसढा । परिसा निग्गया । 20
तए णं से पुण्णभदे गाहायई इमीसे कहाए लद्धट्टे इइ
[जाव] जहा पण्णत्तीए गद्धदत्ते, तहेय निग्गच्छइ, [जाव]
निकवन्तो [जाव] गुत्तवम्मयारी ॥

तए णं से पुण्णभदे अणगारे भगवन्ताण अन्तिए
सामाइयमाइयाइं एकारस अद्दाइं अहिज्जइ । २ वहुहिं 25
चउत्थछट्टट्टम [जाव] भावित्ता वहुइं वासाइं सामण्णपरि-
याग पाउणइ । २ मासियाए संलेहणाए सट्ठि भत्ताइं
अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे

कालं किञ्चा सोहम्मे कप्पे पुण्णभदे विमाणे उयवायसभाए
देवसयणिज्जंसि [जाव] भासामणपज्जत्तीए ॥

- “एव खलु, गोयमा पुण्णभदेणं देवेणं सा दिव्वा
देविद्वी [जाव] अभिसमन्नागया । “पुण्णभदस्स णं, भन्ते,
5 देवस्स केवइयं कालं ठिई पन्नत्ता ?” “गोयमा, दो सा-
गरोवमाइ ठिई पन्नत्ता” । “पुण्णभदे णं, भन्ते, देवे
ताओ देवलोयाओ [जाव] कहिं गच्छिहिइ, कहिं उयव-
ज्जिहि ?” गोयमा, महाविदेहे यासे सिज्झिहिइ [जाव]
अन्त फाहिइ” ॥

- 10 निखेवओ ॥ ३ । ५ ॥
उयखेवओ ॥ ३ । ६ ॥

एयं खलु, जम्बू । तेण कालेणं तेण समयेण रायगिहे
नयरे । गुणसिलए चेइए । सेणिए राया । सामी
सन्नोसरिइ ॥

- 15 तेण कालेणं तेण समयेण माणिभदे देवे सभाए सुह-
म्माण माणिभदसि सोहासणसि चउहिं सामाणियसाह-
स्सोहिं जहा पुण्णभदा तहेव आगमण, नट्टविही, पुब्बभ-
धपुच्छा । मणिवई नयरी, माणिभदे गाहावई थेराणं
अन्तिए पञ्चज्जा, एकारस अट्ठाई अहिज्जइ, यहहिं थासाई
20 परियाओ, माखिया सलेदणा. सट्ठि भत्ताई । माणिभदे
विमाणे उयवाओ, दो मागरोवमाइ ठिई, महाविदेहे यासे
सिज्झिहिइ ॥

निम्मेवओ ॥ ३ । ६ ॥

- एयं दत्त ७, मिवे ८, वले ९, अणादिए १०, सज्जे जहा
25 पुण्णभदे देवे । सज्जेसि दो सागरोवमाइ ठिई । विमाणा
देवसरिसनामा । पुब्बभवे दत्ते चन्दणानामए, सिजे मदि-
लाए, वले दन्धिणपुरे नयरे, अणादिए कारुन्दिए । चेइ-
याइ जहा मंगदणीए ॥

॥ तइओ वगो गुम्मतो ॥

IV

॥ पुष्पचूलियाओ ॥

“जइ णं, भन्ते, समणेणं भगवया...” । उक्खेयओ ।

जाय “दस अज्झयणा, पन्नत्ता । तं जइ—

सिरि-हिरि-घिइ-कित्तोओ

बुद्धी लच्छी य होइ योद्धव्या ।

5

इलादेयी सुरादेयी रसदेयी गन्धदेयी य ॥ ”

“जइ ण, भन्ते, समणेणं भगवया [जाय] संपत्तेणं
उयद्धानं चउत्थस्स वग्गस्स पुष्पचूलियाणं दस अज्झयणा
पन्नत्ता पढमस्स ण, भन्ते,—” । उक्खेयओ । “एयं
खलु, जम्बू ” ॥

10

तेणं कालेणं तेणं समएण रायगिहे नयरे, गुणसिलए
चेइए, सेणिए राया । सामी समोसडे, परिता निग्गया ।
तेणं कालेणं तेणं समएणं सिरिदेवी सोहम्मे कप्पे सिरि-
यडिसए विमाणे समाए सुहम्माए सिरिसि सीद्दासणंसि
चउहिं सामाणियसाहस्सीहिं चउहिं महत्तरियाहिं, जइ 15
यहुपुत्तिया, [जाय] नट्टविहिं उवदेसित्ता पडिगया । नवरं
दारियाओ नत्थि । पुब्बमवपुच्छा । “एयं खलु, जम्बू ”

तेणं कालेणं तेणं समयेणं रायगिहे नयरे, गुणसिलए

- चेइए, जियसत्तु राया । तत्थ णं रायगिहे नयरे सुदसणो
नामं गाहावई परिवसइ अट्टे । तस्स णं सुदसणस्स गा-
हावइस्स पिया नामं भारिया होत्था सोमाला तस्स णं
सुदेसणस्स गाहावइस्सधूया पियाए नाहावयणीए अत्तिया
5 भूया नामं दारिया होत्था, बुड्ढा बुड्ढकुमारी जुण्णा
जुण्णकुमारी पडियपुयत्थणो वरगपरिवज्जिया यावि होत्था ॥

तेणं कालेणं तेण समयेणं पासे अरहा पुरिसादाणीए
[जाव] नवरयणीए । वण्णओ सो च्चेव । समोसरणं ।
परिसा निग्गया ॥

- 10 तए ण सा भूया दारिया इमीसे कहाए लद्धट्ठा
समाणी दट्ठतुट्ठा जेणेव अम्मापियरो, तेणेव उवागच्छइ, २
एव वयासी—“ एव म्वत्तु, अम्मताओ पासे अरहा पुरि-
सादाणीए पुच्चाणुपुच्चिय चरमाणे [जाव] गणपरिवुडे विहरइ ।
तं इच्छामि णं, अम्मंताओ, तुम्मेहि अम्मणुन्नाया समाणी
15 पासस्स अरहओ पुरिसादाणीयस्स पायवन्दिआ गमित्तए”
अहासुद, देवाणुप्पिण, मा पडियन्धं...” ॥

- तए णं सा भूया दारिया ण्हाया [जाव] सरीरा चेडी-
चक्रवालपरिकिण्णा साओ गिहाओ पडिनिक्कमइ । २
जेणेव वाद्धिरिया उवट्ठाणसाला तेणेव उवागच्छइ । २
20 धम्मियं जाणप्पवर दुरूढा । तए ण सा भूया दारिया
निययपरियारपरिवुडा रायगिह नयरं मज्झंमज्जेणं निग्ग-
च्छइ, २ जेणेव गुणसिलए चेइए तेणेव उवागच्छइ, २
छत्ताईए तित्थयरातिमए पासइ । २ धम्मियाओ जाणप्प-
वराओ पच्चोरुमिक्का चेडीचक्रवालपरिकिण्णा जेणेव पासे
25 अरहा पुरिसादाणीए, तेणेव उवागच्छइ, ३ तिक्कयुत्तो
[जाव] पज्जुयासइ ॥

तए णं पासे अरहा पुरिसादाणीए भूयाए दारियाए
य महइ° ...। घम्मकहा । घम्मं सोच्चा निसम्म दइ° चन्दइ
नर्मसद, २ एवं घयासी-“ सदहानि ण, भन्ते, निगगन्थं
पाययणं, जाय अम्भुद्वेमि णं, भन्ते, निगगन्थं पाययणं, से
जहेयं तुच्चे घयह, जं नयरं, भन्ते, अम्मापियरो आपु- 5
च्छामि, तए णं अहं [जाय] पच्चइत्तए ” । “ अहामुहं
देवाणुप्पिए ” ॥

तए णं सा भूया दारिया तमेय घम्मियं जाणययरं
[जाय] दुरुहइ । २ जेणेय रायगिहे नयरे, तेणेय उया-
गया । रायगिहं नयरं मज्झमज्झेणं जेणेय सर गिहे, तेणेय 10
उयागया । रहाओ पच्चोयहिंसा जेणेय अम्मापियरो,
तेणेय उयागया । करयल°, जहा जमाली, आपुच्छइ ।
“ अहामुहं, देवाणुप्पिए ” ॥

तए णं से मुदंसणे गाहायई विडलं असण ४ उय-
यसडावेइ, मित्तनाइ° आमन्तेइ । २ जाय तिमियभुत्तुत्तर- 15
फाले सुइमए निरुपमणमाणेत्ता कोडुमियपुरिसे सदावेइ,
२ एवं घयासी-“ गिण्णामेय, भो देवाणुप्पिया, भूयादा-
रियाए पुरिससहस्सवाहिणीयं सीय उयद्वेइ, २ जाय
पच्चप्पिणह ” । तए णं ते [जाय] पच्चप्पिणमि ॥

तए णं से मुदंसणे गाहायई भूयं दारियं पहायं 20
विमूत्तियसरीरं पुरिससहस्सवाहिणि सीयं दुरुहइ ।
२ मित्तनाइ° [जाय] रवेण रायगिहं नयरं मज्झमज्झेणं,
जेणेय गुणसिल्लए चेइए, तेणेय उयागए छत्ताईए तित्थ-
यराइसए पासइ, २ सोयं अवेइ, २ भूयं दारियं सीयाओ
पच्चादहेइ ॥

तए णं तं भूयं दारियं अम्मापियरो पुरओ काउं जेणेय

- पासे अरहा पुरिसादाणीण, तेणेव उवागए तिङ्गुत्तो वन्दइ,
 नमंसइ, २ एवं वयासी-“ एवं खलु, देवाणुप्पिया, भूया
 दारिया अम्हं एगा भूया इहा । एस णं, देवाणुप्पिया,
 संसारमडव्विग्गा भीया [जाव] देवाणुप्पियाण अन्तिए
 5 सुण्डा [जाय] पढवयाइ । त एयं णं, देवाणुप्पिया,
 सिस्सिणिभिक्खं दलयइ । पडिच्छन्तु णं देवाणुप्पिया,
 सिस्सिणिभिक्खं ” । “ अहासुहं, देवाणुप्पिया ” ॥

- तए णं सा भूया दारिया पासेणं अरहया...एयं घुत्ता
 समाणी इहा उत्तरपुरत्थिगं सयमेव आभरणमल्लालंकार
 10 उम्मुयइ, जहा देवाणन्दा, पुप्फचूलानं अन्तिए [जाय]
 गुत्तयम्मचारिणो ॥

- तए णं सा भूया अज्जा अन्नया कयाइ सरीरपाओ-
 सिया जाया यावि होत्था । अभिक्खणं २ हत्थे घोवइ,
 पाए घोवइ, एयं सीसं घोवइ, मुह घोवइ, थणगन्तराई
 15 घोवइ, कफ्फन्तराई घोवइ, गुज्झन्तराई घोवइ, जत्थ
 जत्थ वि य ण ठाणं वा सेज्ज वा निसीदियं वा चेएइ,
 तत्थ तत्थ वि य णं पुब्बामेव पाणएणं अभुक्खेइ, तओ
 पच्छा टाण वा सेज्जं वा निसीदिय वा चेएइ ॥

- तए ण ताओ पुप्फचूलाओ; अज्जाओ भूयं अज्जं एयं
 20 वयासी-“ अम्हे ण, देवाणुप्पिए, समाणीओ निगन्धीओ
 इरियासमियाओ [जाय] गुत्तयम्मचारिणीओ । नो गलु क-
 प्पइ अम्ह सरीरपाओसियाणं होत्तए । तुमं च णं, देवा-
 णुप्पिए, सरीरपाओसिया अभिक्खणं २ हत्थे घोवति [जाय]
 निसीदिय चेएसि । त णं तुमं, देवाणुप्पिए, एयस्स
 25 टाणम्स आलोएहि ” ति । सेमं जहा सुमहाए, जाय
 पाटिपक्कं उवस्सयं उवसंपज्जित्ताणं विहरइ । तए ण सा

भूया अज्जा अणोद्वहिया अणिवारिया सच्छन्दमई अभि-
क्खणं २ हत्थे घोवइ जाय चेप्पइ ॥

तए णं सा भूया अज्जा बहुहि चउत्थल्लहं बहुइ
यासाइं सामण्णपरियाणं पाउणित्ता तस्स ठाणस्स अणा-
लोइयपडिक्खन्ता कालमासे कालं किच्चा सोदम्मे कप्पे 5
सिरियहिस्सए विमाणे उववयसमए देयसयणिज्जंसि जाय
ओगाहणाए सिरिदेवित्ताए उववया पञ्चविहाए पज्जत्तीए
जाय भासामणपज्जत्तीए पज्जत्ता । “एय खलु, गोयमा,
सिरीए देवीए एमा दिव्या देविइं लद्धा पत्ता । एग प-
लिओयम ठिई ” । ‘सिरी णं, भन्ते, देयो जाय कहि 10
गच्छिहिइ ! ” “महाविदेहे यासे सिज्झहिइ ” ॥

॥ निक्खेयओ ॥ ४ । १ ॥

एयं सेसाण पि नयणं भाणिययं । सरिसनामा वि-
माणा । सोदम्मे कप्पे पुव्वभयो । नयरचेइयपियमाइण
अणो य नामादि जहा मंगहणीए । सव्या पासस्स अ- 15
न्तिए निक्खन्ता । नाओ पुण्णघुलाणं निस्सिणीयाओ,
मरीरपाओमियाओ मव्याओ अणन्तरं चयं चइत्ता महा-
विदेहं यासे सिज्झहिन्ति ॥

॥ पुण्णघुलाओ सम्मत्ताओ ॥ ४ ॥

॥ वण्ढिदसाओ ॥

“जर णं, भन्ते” । उम्मेवओ । “जाव दुपालस
अङ्गयणा पन्नत्ता । तं जहा—

‘निसदं माअणि-पह-वहे पगया जुत्ती दसरहे ददरहे य ।
महाधणू सत्तधणू दसधणू नामे सयधणू य ॥”

5 “जर णं, भन्ते, समणेणं जाव दुपालस अङ्गयणा
पन्नत्ता, पढमस्स णं, भन्ते...।” उम्मेवओ । “एवं
‘सल्लु जम्बू” ॥

तेण कालेण तेण समयेणं यारवई नामं नयरी होत्था
दुवालसजोवणाय मा [जाव] पच्चस्सं देवलोयभूया पासावीया
10 दरिसणिज्जा अभिरूया पडिरूया ॥

तीसे णं यारवईय नयरीय यहिया उत्तरपुरत्थिमे दि-
सीभाण एत्थ णं रेवण नामे पच्चण होत्था तुङ्गे गयणयल-
मणुलिहन्तसिहरे नाणाविहुरुक्खगुच्छुग्गुम्मलयावहोपरिण-
याभिरामे हंसमियमयुरकोञ्चसारसकागमयणसालाकोइल-
15 कुलोयवेण तडकडगावियरलम्भरणगालसिह्रपडरे अञ्छर-
णदेवसंघविज्जाहरमिहुणसंनिचिण्णे निच्चच्छणप दसा-
रवरथोरपुरिसतेल्लोक्कवलगण सोमे सुमर पियदसणे
सुरूवे पासादीण [जाव] पडिरूवे ॥

दाओ, पन्नासरायंकचगाणं. पग्गदिवसेणं पाणिग्गहणं... नव
निसदे नामं, जाव उप्पि पासायं विहरइ ॥

तेणं कालेण तेणं समएण अरहा अरिट्ठेमी आग्गे
दस धणूइं... वण्णओ जाव समोसरिप. परिता निग्गया ॥

- 5 तए णं से कण्हे घासुदेवे इमीसे कहाए लद्धे स
माणे वृद्धतुठे कोहुम्बियपुरिसे सदावेइ २ एवं घयासी-
“ खिप्पामेव, देवाणुप्पिया, सभाए सुहम्माए सामुदाणियं
भेरिं तालेहि ” । तए णं से कोहुम्बियपुरिसे जाव
पडिसुणित्ता जेणेघ सभाए सुहम्माए सामुदाणिया भेरो,
10 तेणेघ उवागच्छइ । २ सामुदाणियं भेरिं महया २ सहेणं
तुलेइ ॥

- तए णं तीसे सामुदाणियाए भेरीए महया २ सहेण
तालियाए समाणीए समुदविजयपामोक्खा दसारा, देवीओ
भाणियव्याओ, जाव अणङ्गसेणापामोक्खा अणेगा गणिया-
15 सहस्सा अन्ने य यहवे राईसर जाव सत्यवाहप्पभिईओ
ण्हाया जाय पायच्छित्ता सव्वालंकारविभूसिया जहाविभव-
इहीसक्कारसमुदणं अप्पेगइया. हयगया [जाव] पुरिसयग्गुए
परिक्खित्ता जेणेघ कण्हे घासुदेवे; तेणेघ, उवागच्छइ २
करयल कण्हं घासुदेवं जएण विजएण चडावेन्ति ॥

- 20 तए णं से कण्हे घासुदेवे कोहुम्बियपुरिसे एवं घयासी-
“ खिप्पामेव, ओ देवाणुप्पिया, आभिसेकहत्थि कप्पेह हय-
गयरहपवर ” जाव पच्चप्पिणन्ति । तए णं से कण्हे घा-
सुदेवे मज्जणधरे जाव दुरूढे, अट्ठं मङ्गलगा, जहा कु-
णिए, सेयवरचामरेहि उद्धव्यमाणेहि २ समुदविजयपामो-
25 प्पेहि दसहि दसारेहि जाव सत्यवाहप्पभिईहि सद्धि
संपरिवुडे सव्विइीए जाव रवेणं चारावहं नयंरि मज्जे-
मज्जेणं, ... सेसं जहा कुणिओ जाव पज्जुचासइ ॥

तए ण तस्स नित्तइस्स कुमारस्स उंण्य पासायवर-
मयस्स तं महया उणसदं च...जहा जमाली, जाय धम्मं
सोच्या निमम्म चन्दइ, नमंसइ. २ एव चयासी-“सद-
हामि णं, भन्ते, निग्गन्ध पावयणं,” जहा चित्तो, जाय
सायगयम्मं पडिउज्जइ. २ पडिगण ॥ 5

तेणं कालेणं तेणं समणं अरहाअरिद्वेनेमिस्स अन्ते-
यामां पन्दत्ते नामं अणगारे उराले जाय विहरइ । तए
ण सै घरइमे धणगारे निमदं पासइ, २ जायमइहे जाय
पज्जुयाममाणे एयं चयासी-“अहो णं, भन्ते, निमदं कुमारे
इहं इहगवे कन्ते कन्तरुवे, एयं पिए मणुअए, मणामे 10
मणामरुवे मांमे सोमअवे पियदंमणे सुखे । निसदंणं,
भन्ते, कुमारेण अयमेयास्वे माणुयइहि किण्णा लज्जा,
किण्णा पत्ता ? ” पुच्छा जहा खरियामस्स । “एयं पल्लु,
यरइत्ता ” ॥

तेणं कालेणं तेणं समणं, इहेय जम्पुदीवे दीवे भारदे 15
यामे रोहोइए नामं नयरे होइथा, रिइ...। मेदयणं उ-
ज्जाणे । माणिइत्तस्स जस्सस्स जस्सगययणे । ताथ णं
रोहोइए नयरे महअले नामं दीथा, पडमाअइ नामं दीथा,
अअया कायाह भंमि नारिअणंसि, नयणिअत्तनि सीहं
सुमिणे... एय जम्मणं माणियइवे जहा महाअलस्स, 20
नयणं पीरइत्ता नामं, यत्तीमंभो दाओ, यत्तीसाए रायव-
रकअगाण पाणि जाय ओमिअत्तमाणे २ पाउमयरिस्ता-
एत्तमयइमन्तागिअयमन्ने छण्य उऊ जहायिमधे ममाणे
इहे न [जाय] विहरइ ॥

तेणं कालेणं तेणं समणं निद्वन्था नाम आयरिया 25
जाइसायथा जहा केसी, नयरे यइस्सुया यइयरियास

जेणेव रोहीडण नयरे, जेणेव मेहवण्णे उज्जाणे, जेणेव
माणिदत्तस्स जक्खस्स उक्खाययणे, तेणेव उवागए अहा-
पडिरूधं जाव विहरइ । परिंसा निग्गया ॥

५ तए णं तस्स वीरङ्गयस्स कुमारस्स उप्पि पासायवर-
णं गयंस्स तं महया अणसहं...जहा जमाली, निग्गओ ।
धम्म सोच्चा..., जं नयरं, देवाणुप्पिया, अम्मापियरो आ-
पुच्छामि, जहा जमाली, तहेव निक्खन्तो जाव अणगारे
जाए, जाव गुत्तयम्भयारो ॥

१० तए णं से वीरङ्गए अणगारे सिद्धत्थाणं आयरियाणं
अन्तिए सामाइयमाइयाइं जाव एक्कारस अंभाइं अहिज्जइ ।
२ यहुइ जाव चउत्थ जाव अण्णाणं भावेमाणे यहुपडिपु-
ण्णाइ पणयालीसवासाइ सामण्णपरियाणं पाउणिन्ता हो-
मासियाए मलेहणाए अत्ताणं झूसिता सघीसं भत्तसयं
अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते काल-
१५ मासे कालं किष्वा धम्मलोए कप्पे मणोरसे विमाणे देव-
त्ताए उवधन्ने । तथ ण अत्थेगइयाणं देवाणं वससागरो-
वमाइं ठिई पन्नत्ता ॥

से णं वीरङ्गए देवे तांओ देवलोगाओ आउक्खएणं
जाय अणन्तरं धय चइत्ता इहेव चारवईए नयरीए बलदे-
२० वस्स रत्तो रेवईए देवीए कुच्छिसि पुत्तत्ताए उवधन्ने ।
तए ण सा रेवईए देवी वंसि तारिसगसि सयणिज्जंसि
सुमिणदंसणं, जाय उप्पि पासायवरणए विहरइ । तं एयं
खलु, वरदत्ता निसडेणं कुमारेणं अयमेयारुवे उराले
मणुपइडढो लद्धा ३ ॥

२५ ' पभू णं, मन्ते निसडे कुमारे देवाणुप्पियाणं अन्तिए
जाव पव्वइत्तए ? ' हन्ता, पभू । से एयं, मन्ते । इह

यद्वत्ते अणगारे जाय अण्णाणं भावेमाणे विहरइ । तए णं
अरहा अरिहणेमी अथवा कयाइ यारवईओ नयरीओ जाय
यदिपा जणययविहारं विहरइ । निमदं कुमारे समणोवा-
सए जाय अमिगयजोयाजीवे जाय विहरइ ॥

तए णं से निमदं कुमारे अथवा कयाइ जेणेय पो 5
सदधान्ता, जेणेय उचागच्छइ. २. जाय दम्मसंघारोवगए
विहरइ । तए णं नस्स निमदस्स कुमारस्स पुण्यदत्ता-
रत्तकालसमयमि धम्मजागरियं जागरमाणस्स इमेयारुवे
अज्झन्धिअ जाय समुण्डजित्था—“ घत्ता णं से गामागद
जाय संनियेसा । जग्घ णं अरहा अरिहणेमी विहरइ । घत्ता 10
णं से राईमर जाय सग्घपादप्पमिईओ जे णं अरिहणेमि
यन्दन्ति, नमंसन्ति जाय पज्जुवासन्ति । जइ णं अरहा
अरिहणेमी पुग्घाणुपुग्घि... नन्दणवणे विहरेज्जा, तए णं
अइ अरहं अरिहणेमि यन्दिज्जा जाय पज्जुवासिज्जा ॥

तए णं अरहा अरिहणेमी निमदस्स कुमारस्स अय- 15
मेयान्णमज्झन्धिअ जाय विद्याणिता अट्टारमहि समणस-
इस्सेहि जाय नन्दणवणे... । परिमा निगया । तए णं
निमदं कुमारे इमाये कलाए मज्जे ममाणे दट्ठ चाउग्घ-
ण्डेणं आसग्घेणं निगए जहा जमान्ती, जाय अम्मणियरो
आपुच्छिन्ता पज्जइए, अणगारे जाय जाय गुत्तदम्मपारा ॥ 20

तए णं से निमदं अणगारे अरहओ अरिहणेमिस्स
तट्ठान्वाणं धंराणं अन्निअ सामाइयमाइयां पज्जारण अ-
ट्ठाई अटिज्जइ । २. यट्ठं चउत्थइ जाय विविचेहि
तज्जकम्मेहि अण्णाय भावेमाणे यट्ठपटिपुण्णाइ नययागारं
मामणणपरियागं पाउणइ, २. यायालीमे भत्ताइ अणमणाए 25
लेणइ, आलोइयपटिज्जये ममाहिपत्ते आणुपुन्नीर काउगए ॥

तए णं से वरदत्ते अणगारे निसढे अणगारं कालगयं
जाणित्ता जेणेव अरहा अरिदुणेमो, तेणेव उवागच्छइ, २
जाव एवं वयासी—“ एवं खलु देवाणुप्पियाणं भन्तेवासी
निसढे नामं अणगारे पगइभइ जाव विणीय । से णं,
भन्ते, निसढे अणगारे कालमासे कालं किच्चा कहिं गण,
कहिं उवचन्ने ? ॥

“ वरदत्ता ” इ अरहा अरिदुणेमो वरदत्तं अणगारं एवं
वयासी—“ एवं खलु, वरदत्ता, ममं भन्तेवासी निसढे
नाम अणगारे पगइभइ जाव विणीय ममं तद्वात्थाणं
१० धेराणं अन्तिप सामाइयमाइयाई पक्कारस अक्काई अहि-
ज्जित्ता यहुपडिपुण्णाई नव धासाई सामण्णपरियागं पा-
उणिस्ता वायालीस भत्ताइ अणसणाप छेइस्ता आलोइयप-
डिक्कन्ते समाहि पत्ते कालमासे कालं किच्चा उड्डं व-
न्दिमसुरियगइणनफळत्तहारात्थाण साइम्मीसाण तिण्णि
१५ य अट्टारसुत्तरे गेविज्जविमाणे याससए वीइवइसा सव्व-
डुत्तिइविमाणे देवत्ताप उवचन्ने । तत्थ ण देवाणं तेत्तीसं
सागरोवमाइ ठिई पन्नसा ” ॥

“ से णं, भन्ते, निसढे देवे ताथो देवलोगाओ आउ-
फळएणं भववखएणं ठिइफळएणं अणन्तर खयं चइस्ता कहिं
२० गच्छिहिइ, कहिं उवचज्जिहिइ ? ” “ वरदत्ता, इहेव
जम्बुदावे दीवे महाविदेहे वासे उच्चाप नगरे विसुद्धपि-
इवसे रायकुले पुत्तत्ताप पच्चायाहिइ । तए णं से उम्मु-
क्कवालमावे विन्नयपरिणयमेत्ते जोव्वणगमणुप्पत्ते तद्वा-
त्थाणं धेराणं अन्तिप केवलवोहिं बुज्झित्ता अगाराओ अ-
२५ णगारिय पव्वज्जिहिइ । से णं तत्थ अणगारे भविस्सइ
इरियासमिष जाव गुत्तवम्मयातो । से णं तत्थ यहुं चउ-

न्यच्छट्ठमदसमदुवालमेहि मासद्वमासखमणेहि विचित्तेहि
 तयोक्कमेहि अप्पाणं मावेमाणे बहूइं वासाइं सामण्णपरि-
 यागं पाउणिस्सइ । २ मासियाए संलेहणाए अत्ताणं सुसि-
 हिइ, २ सट्ठिं भत्ताइं अणसणाए छेइहिइ, जस्सट्ठाए कीरइ
 नग्गभावे मुण्डभावे अण्हाणए जाव अदन्तवणए अच्छत्तए 5
 अणोवाहणाए फलहसेज्जा कट्ठसेज्जा केसलोए यम्भचेर-
 वासे परयरपवेसे पिण्डवाउलद्धाघलद्धे उच्चावया य गाम-
 कण्डगा अहियासिज्जइ, तमट्ठ आराहेइ । २ चरिमेहि
 उस्सासनिस्सासेहि सिज्झिहिइ बुज्झिहिइ जाव सव्व-
 दुक्खाणं अन्तं काहिइ ” ॥ 10

॥ निक्खेवओ ॥ ५ । १ ॥

एवं, सैसा वि एक्कारस अज्झपणा नेयव्वा संगहणीअणु-
 सारेण अहीणमइरिस्स एक्कारससु वि ॥ १९० ॥

॥ पञ्चमो वग्गो सम्मत्तो ॥ ५ ॥

निरयावलियासुयखन्धो सम्मत्तो । सम्मत्ताणि उवह्माणि । 15
 निरयावलियाउवह्मे ण एगो सुयखन्धो, पञ्च वग्गा पञ्चसु
 दिवसेसु उदिस्सन्ति । तत्थ चउसु वग्गोसु दस दस उद्देसगा,
 पञ्चमवग्गे धारस्स उद्देसगा ॥

॥ निरयावलियासुत्तं सम्मत्तं ॥

* [This Appendix gives in full the passages which are not so given in the text. The first figure refers to the page and the second to the line.]

3. 2. रिद्ध° Following is the full description of 5 the City —

रिद्धरियमियसमिद्धा पमुइयज्जणजाणवया आइणज-
णमणुसा इलसयसहस्ससंकिट्टचिकिट्टलट्टपणत्तसेउ-
सीमा कुप्फकुड्संढेयगामपउरा उच्छुज्जसालिकलिया गो-
महिसंगवेल्लगप्पभूया आगारअतचेइयजुयइविविहसंणि- 10
विट्ठयवुला उक्कोडियगायगठिमेयगमडतकरखंडरफखरहिया
खेमा निरुवदवा सुभिकखा धीसत्थसुद्धावासा अणेगकोडि-
कुडुंयियाइणणणिच्चुयसुद्धा नडनइगजल्लमल्लमुट्ठियवेल्लयगक-
हगपयगलासगथाइफखगमंयलंसनूणइहत्तुंयवीणियअणेगता-
लायराणुचरिया आरामुज्जाणअगडतल्लागदीहियचण्णि- 15
णगुणोचवेया नडणधणसंनिमप्पगासा उच्चिडधित्तल्लगंभर-
खायफल्लिद्धा चक्कगयमुमुंढिओरोहसयग्घिजमल्लकचाडध-
णदुप्पवेसा घणुकुडिलवक्कपागारपरिक्खित्ता कविसीसग-
वट्टरइयसंठियविरायमाणा अट्टालयचरियदारगोपुरतोरण-
समुन्नयसुविभत्तरायमग्गा छेयायरियरइयददप्पल्लहइदकि- 20
ल्लायिवणिचणिल्लित्तसिप्पियाइणणणिच्चुयसुद्धा तिघाडगतिग-
चउक्कचधरपणियावणविविहवत्थुपरिमंडिया सुरम्मा नरवइप-

विइण्णमहिचइपहा अणेगवरतुरगमत्तकुंजररहपहकरसीयसं-
दमाणी आइण्णजाणजुग्गा विमउलणवणलणिसोमियजला
पहुरवरभवगसणिमहिथा उत्ताणणयणपेच्छणिज्जा पासां-
दिया दरिसणिज्जा अभिरूवा पडिरूवा ॥

5 3 2. The description of the चैश्य, भोग and पुडविडिलापट्टम are:—

(a) चिराईए पुञ्चपुरिसपन्नसे पोराने सडिए विात्तए
[कित्तिए] णए सच्छसे सज्जए सघण्टे सपढागे पडागाइ-
पडागमण्डिए सलोमहत्थे कयवेयट्टिए लाउल्लोह्यमहिथ
10 गोसीससरसरत्तचन्दणदहरदिण्णपञ्चहुलितले उवचिय-
चन्दणकलसे चन्दणघडसुकयतोरणपडिदुवारदेसभाए
आसतोसत्तविउलवट्टवग्घारियमल्लदामकलावे पञ्चवण-
सरससुरभिमुक्कपुण्णपुञ्जोययारकालिए कालागुरुपवरकुंदु-
रक्कतुरक्कधूवमधमघन्तगन्धुद्धयाभिरामे सुगन्धवरगन्ध-
15 गन्धिए गन्धवट्टिभूए णट्टणट्टगजल्लमल्लमुट्टियवेलवगपवग-
कहगलासग आइफखगलंखमखत्तूणइल्लतुम्बवीणियभुयगमाग-
हपरिगए बहुजणजाणथयस्स विस्सुर्याकित्तिए बहुत्तणस्स
आहुस्स आहुणिज्जे पाहुणिज्जे थच्चणिज्जे बंदणिज्जे नमसणिज्जे
पूयणिज्जे सक्कारणिज्जे संमाणणिज्जे कल्लाणं मंगलं देवयं
20 चैइयं विणएअं पज्जुवासणिज्जे दिव्वे सत्थे सच्चोवाए सणि
हियपाडिहेरे जागसहस्सभागपडिच्छए बहुजणो अचेइ
आगम्म...॥

(b) दूरुगयकन्दमूलवट्टलट्टसंठियसिलिहट्टणमसिणनिद्ध-
सुजायनिरुवहयुव्विद्धपवरखन्धी अणेगनरपवरभुयारोज्जे
25 कुसुमभरसमोअमन्तपत्तलविस्सालसाले महुयरिभमरगण-

गुमगुमादयनिलिन्तउड्डिन्तसस्तिरोप नाणासउणमणमिहु-
णसुमहुरफणसुहपलत्तसदमहुरे कुसविकुसविमुद्धवन्व-
मूले मूलमन्ते कन्दमन्ते जाव,परिमोयणे सुरम्मे पासादीप
दरिसणिज्जे अभिरूवे पडिरूवे ॥

(c) पुढविसिलापट्टप विक्कयम्भायामउस्सेहसुप्पमाणे 5
किण्हे अज्जणमघाणकुयलयद्वलद्वरकोसेज्जागासकेमकज्जल-
हीपंजणसिद्धमेदरिद्वयजम्बूफलअसणगसणवन्धणीलुप्पल-
पत्तनिकरअयसिकुसुमप्पगासे मरगयमसारगलित्तणयण-
कीयरासिघणे णिद्धघणे अट्टसिरे आयंसयतलोयमे मुरम्मे
ईद्वामियः सभतुरगणरमगरविद्धगघालगकिन्नरुद्धसरमचम- 10
रकुञ्जरघणलयपउमलयमत्तिचित्ते आइणमक्ययूरणवणीय-
द्वलकरित्ते सीदासणसंठप पासादीप दरिसणिज्जे अभि-
रूवे पडिरूवे ॥

3. 4. जाइसंपन्ने जहा केरी.....विहरइ. The passage
from the रायपठेणियमुत्त runs as follows:— 15

जाइसंपन्ने कुलसंपन्ने बलसंपन्ने रुधसंपन्ने वियणसं-
पन्ने नाणमपन्ने दंसणसंपन्ने चरित्तसंपन्ने लज्जासंपन्ने
लाघघसंपन्ने लज्जालाघसंपन्ने ओयसी तेयसी घचवंसी
जसंसो जिपकोहे जियमाणे जियमाणे जियलोहे जियणिदे
जिइन्दिअ जियपरीसहे जीवियासमरणभयविप्पमुक्के घय- 20
प्पहाणे गुणप्पहाणे करणप्पहाणे चरणप्पहाणे निग्गहप्प-
हाणे अज्जचप्पहाणे महवप्पहाणे लाघवप्पहाणे खन्तिप्प-
हाणे मुत्तिप्पहाणे विज्जप्पहाणे मन्तप्पहाणे वम्मप्पहाणे
नयप्पहाणे नियमप्पहाणे सत्त्वप्पहाणे सोयप्पहाणे
नाणप्पहाणे दंसणप्पहाणे चरित्तप्पहाणे चउदसुव्यो चउ- 25
दसदुव्यो चउणाणोवगए पअहिं-अणगरसएहिं सद्धिं संप-
रिखुदे पुद्धानुपुव्वि चरमाणे गामाणुगामं दूइअमाणे सुहं-

सुहेण चिहरमाणे जेणेव सावत्थो नयरी जेणेव कोट्टए
चेइए तेणेव उवागच्छइ उवागच्छिता सावत्थीए नयरीए वहि-
या कोट्टए चेइए अहापडिरूवं उग्गहं उग्गिण्हइ । उग्गि-
ण्हिता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

5 3. 7. परिखा निग्गया etc. The passages are as follows—

- इसिपरिसाए मुणिपरिसाए जइपरिसाए देवपरिसाए
अणेगसाए अणेगसयबंधाए अणेगसयबंधपरिवाराए ओहवले-
अइवले महववले अपरिमियवलयीरियतेयमाहप्पकंतिजुत्ते
10 सारयणयत्थणियमहुरगभोरकौञ्चणिग्गोसद्वुनिस्सरेउरे वि-
त्थडाए कंठे घट्टियाए सिरे समाइण्णाए अगट्ठाए
अमम्मणाए सुव्वत्तक्खरसणिआइयाए पुण्णरत्ताए सव्व-
भासाणुगामिणीए सरस्सईए जोयणणोहारिणा सरेणं अ-
इमागढाए भासाए भासइ, अरिहा धम्मं परिक्खेइ ।
15 तेसि सव्वेसि आरियमणारियाणं अगिळाए धम्म आइ-
क्खइ, सा वि य णं अइमागढा भासा तेसि सव्वेसि आरि-
यमणारियाणं अप्पणो सभासाए, परिणामेणं परिणमइ ।
तं जहा—अत्थि लोए अत्थि अलोए एयं जीवा अजीवा
घघे मोक्खे पुण्णे पावे आसवे संबरे वेयणा निज्जरा अ-
20 अरिहंता चक्खवट्ठी बलदेवा वासुदेवा नरगा नेरइया ति-
रिक्कजोणिणीओ माया पिआ रिसओ देवा देवलोया
सिद्धी सिद्धा परिणिव्वाणे परिणिव्वया; अत्थि १ पाणा-
इवाए २ मुसावाए ३ अदिण्णादाणे ४ मेहुणे ५ परिगहे
अत्थि ६ कोहे ७ माणे ८ माया ९ लोमे; अत्थि १०
25 पेज्जे ११ दोसे १२ कलहे १३ अम्मक्खाणे १४ पेसुत्ते १५
परपरिवाए १६ अरइई १७ मायामोसे १८ मिच्छादंसण-
सत्तले । अत्थि पाणाइवायवेरमणे मुसावायवेरमणे अदि-

ण्णादाणवेरमणे मेहुणवेरमणे परिग्गहवेरमणे जाव मिच्छा-
 दंसणसल्लघिवेगे । सच्चं अत्थिमावं अत्थि त्ति वयह,
 सच्चं नत्थिमावं नत्थि त्ति वयइ सुचिण्णा कम्मा
 सुचिण्णफला भवेति, दुचिण्णा कम्मा दुचिण्णफला
 भयति । फुसइ पुण्णपावे, पच्चायंति जीवा, सफले 5
 फल्लाणपावइ । घम्ममाइक्खइ-इणमेव निग्गंथे पाव-
 यणे सच्चे अणुत्तरे केवल्लिइ संसुदे पडिपुण्णे नेयाउए
 सल्लकत्तणे सिद्धिमग्गे मुत्तिमग्गे निज्जाणमग्गे निज्जाण-
 मग्गे अचित्तहमयिमंघि सच्चदुक्खल्लपहोणमग्गे; इहट्ठिया
 जीवा सिज्झंति बुज्झंति मुच्चंति परिणिज्जायंति सच्चदु- 10
 क्खल्लमंतं करेति । एगच्चा पुण एगे भयंतारो पुब्ब-
 कम्मायसेसेण अन्नयरेमु देवलोएमु देयत्ताए उववत्तारो,
 भयति महिट्ठिएसु जाव महामुक्खेसु दुरंगएसु चिरट्ठि-
 एसु । तेण तत्थ देवा भयंति महिट्ठिया जाव चिरट्ठिया
 हारविराइययच्छा कडयतुइयथभियभुया श्रंगयकुंडलगंडय- 15
 लकण्णपीढधारी विचित्तइत्थाभरणा दिव्वेणं संघाएणं
 दिव्वेणं सठाणेणं दिव्वाए इड्ढाए दिव्वाए जुइए दिव्वाए
 पभाए दिव्वाए छायाए दिव्वाए अच्चोए दिव्वेणं तेएणं
 दिव्वाए लेसाए दस दिसाओ उज्जोवेमाणा पभासेमाणा
 कण्णोधगा गतिकल्लाणा आगमेसिभइा णडिरूया । तमा- 20
 इक्खइ एयं खलु चउहि ठाणेहि जीवा नेरइयत्ताए कम्मं
 पकरेति, नेरइयत्ताए कम्मं पकरेत्ता नेरइएमु उववज्जंति ।
 तं जइा १ महारंमयाए २ महापरिग्गहयाए ३ पंचिदिय-
 यहेणं ४ कुणिमादारेणं ए५ एएण अभिल्लावेणं । तिरि-
 क्खंतजोणिएसु १ भाइहयाए निपडिल्लयाए २ अलियच्चयणेज्ज 25
 ३ उक्कंचणयाए ४ वच्चणयाए । मणुस्सेसु १ पैगइभइयाए
 २ पैगइविणीययाए ३ साणुकोसयाए ४ अमच्छरियाए ।

देवेषु १ सरागसंजमेणं २ संजमासंजमेण ३ अकामणिज्जराए
४ बालतयोक्कभेणं, तमाइक्खइ ।

जह नरगा गम्मंती जे नरगा जा य वेयणा नरए ।
सारीरमाणुसाइ दुक्खाइ तिरिक्खजोणिए ॥ १ ॥

5 माणुस्त च अणिच्चं चाहिजरामरणवेयणापडरं ।
देवे य देवल्लोए देविडिं देयसोक्खाइ ॥ २ ॥

नरगं तिरिक्खजोणिं माणुसभावं च देवल्लोए च ।
सिद्धे य सिद्धपसहिं उज्जीघाणियं परिकहेइ ॥ ३ ॥

जह जीघा वज्झन्ती मुच्चन्ती जह य संकिलिस्संती ।
10 जह दुक्खाणं अतं फरेती केई अपडियइ ॥ ४ ॥

अइहा अट्टियचित्ता जह जीवा दुक्खसागरमुवेंति ।
जह घेरग्गमुयगया कम्मसमुग्गं विहाडंति ॥ ५ ॥
जह रागेण कडाण कम्माणं पावगो फलयिवागो ।
जह य परिहीणकम्मा सिद्धा सिद्धालयमुवेंति ॥ ६ ॥

15 तमेव धम्मं दुविहं आइक्खइ । त जह्वा-अगारधम्मं
अणगारधम्मं च । अणगारधम्मो ताव-इह खलु सव्वओ
सव्वत्ताए मुडे भवित्ता अगाराओ अणगारियंपव्वइयस्स
सव्वओ पाणाइयायाओ घेरमणं मुसावायअदिण्णादा-
णमेहुणपरिग्गहराईभोयणाओ घेरमण । अयमाउसो अण-
20 गारसामाइए धम्मे पण्णत्ते, एयस्स धम्मस्स सिक्खाए
उचट्ठिए निग्गथे-वा निग्गथी वा विहरमाणे आणाए आराइए
भवति ।

अगारधम्मं दुवालसविहं आइक्खइ । तं जह्वा-१-पंच
अणुव्ययाइं २ तिण्णि गुणव्ययाइं ३ चत्तारि सिक्खावयाइं
25 पंच अणुव्ययाइं, त जह्वा-१-थुलाओ पाणाइयायाओ घेरमणं

२ धूलाओ मुसावायाओ वेरमणं ३ धूलाओ अदिण्णादाणाओ
वेरमणं ४ सदारसतोसे ५ इच्छापरिमाणे । तिण्णि गुण-
व्याइं तं जहा-६ अणट्ठंडवेरमणं ७ दिसिअय ८ उव-
मोगपरिमोगपरिमाणं । चत्तारि सिम्मावयाइं, तं जहा-
९ सामाइयं १० देसावगासियं ११ पोसहोववासे १२ अ- 5
तिहिसंबिमाणे, अपड्डिमा मारणंतिया संलेहणा झूसणा-
राहणा । अयमाउसो अगारसामाइए धम्मे पण्णत्ते । एयस्स
धम्मस्स सिक्खाए उयट्ठिए समणोयासए या समणोवा-
सिया या विहरमाणे आणाए आराइए भवइ ॥

3. 12. उड्डंजाणू [जाय] विहरइ. The full passage is 10
as follows:—

उड्डंजाणू अहोसिरे ज्ञाणकोटोवगए संजमेणं तयसा
अप्पाणं भावेमाणे विहरइ ।

3 13. जाय भइदे जाय पञ्जुवासमाणे:—The full passage
runs as follows:—जायसइदे जायसंसए जायकोउहल्ले 15
संजायसइदे संजायसंसए संजायकोउहल्ले उप्पससइदे
उप्पन्नमंसए उप्पन्नकोउहल्ले समुप्पन्नसइदे समुप्पन्नसंसए
समुप्पन्नकोउहल्ले उट्ठाए उट्ठेइ । उट्ठित्ता जेणामेव अज्जसु-
द्धम्मे थेरे तेणामेव उवागच्छइ । उवागच्छित्ता अज्जसुद्धम्मं
थेरं तिकमुत्तो आयाहिणं पयाहिणं करेइ । करित्ता चन्दइ 20
नमंसइ । नमंसित्ता अज्जसुद्धम्मस्स थेरस्स नच्चासन्ने
नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहं पञ्जलिउडे
विणएणं पञ्जुवासमाणे ॥

3. 14. समणे [जाव] संपत्तेण. The full passage is as follows:—

- समणे भगवं महावीरे आइगरे तित्थगरे सहसंबुद्धे
 पुरिसुत्तमे पुरिससोहे पुरिसवरपुंडरोए पुरिसवरगन्धहत्थी
 5 अमयइए चक्खुइए मग्गइए सरणइए जीवइए दीवो ताणं
 सरणं गइ पइहा धम्मवरचाउरंतचक्खट्ठी अप्पडिहयवरना-
 णइसणधरे वियइच्छउमे जिणे आणइ तिण्णे तारइ मुत्ते
 मोयइ बुद्धे घोइए सव्वण्णू सव्वदरिसी सिवमयलमहयमणं-
 तमक्खयमग्वायाहमपुणरावत्तनं सिद्धिगइणामधेज्जं ठाणं
 10 संपाविउकामे अरहा जिणे केवली सत्तहत्थुस्सेहे समचउरं-
 ससंठाणसंठिए धज्जरित्तहनारायसंघयणे अणुलोमघाउवगे
 कंकग्गहणी कघोयपरिणामे सउणिपोसपिट्ठंतरोएपरिणइ
 पउमुण्णलंगंघसरिसनिस्साससुरमिवयणे निरायकउत्तम-
 पसत्थअइसेयनिरुधमपले जल्लमल्लकलकसेयरयवोसवज्जिय-
 15 सरीरनिरुधलेवे छायाउज्जोइयंगमंणे घणनिचियसुवइल-
 लइणुअयकूडागारनिर्मापिडियग्गसिरए सामलियोइघणनि-
 चियच्छोडियमिउविसयपसत्थसुहुमलन्धणसुगंधसुंदरमुप-
 मोयगंभिगनीलकज्जलपहट्टममरणणिइनिकुइयनिचियकुं-
 चियपयाहिणावत्तमुअसिरए दालिमपुक्कप्पगासतवणिज्जं
 20 सरिसनिम्मलसुणिइकेसंतकेसभूमो घणनिचियसुवइल-
 लइणुअयकूडागारनिर्मापिडियग्गसिरए छत्तागारुत्तिमग-
 देसे निव्वणसमलट्टमट्टचंदइसमणिडाले उडुवइपडिपुण्णसो-
 मवयणे अलीणपमाणजुत्तसवणे सुस्सवणे पीणमंसलकवो-
 लदेसभाए आणामियचावरुइलकिण्हम्मराइत्तणुकसिणणि-
 25 इममुंहे अवदालियपुंडरोयनयणे कोयासियघघलपत्तलच्छे
 गरुलाययउज्जुतुंगणासे उवचियसिलप्पवालावंधफलसंति-

भाहरोद्वे पंदुरससिसयलविमलणिम्मन्संखगोक्खीरफेणकुं-
 ददगरयमुणालियाधवलदंतसेढी अखंडदंते अम्फुडियदंते
 अविरलदंते सुणिद्धदंते सुजायदंते एगदंतसेढी विव अणेग-
 दंते ह्रुयवहणिद्धंतघोपतत्तवणिज्जरत्ततलतालुजीहे अवट्टि-
 यसुविभत्तचित्तमंसू मंसलसंठियपसत्थसदलविडलहणुए 5
 चउरंगुलसुप्पमाणकंनुवरसरिसगीवे धरमहिसवराहसीह-
 सद्दुलउसमनागवरपाडिपुण्णविडलक्खंधे जुगसंनिभपीणरइ-
 यपीवरपउट्टसुसंठियसुसिलिद्धविसिद्धधणधिरसुवद्धसंधिपु-
 रवरफलिद्धवट्टियभुए भुयगीसरविडलभोगभायाणपल्लिहउ-
 च्छूढवोद्धवाह रत्ततलोघइयमउयमंसलसुजायलक्खणपसत्थ- 10
 अच्छिद्धजालपाणी पीवरकोमलयरंगुली आययतंतयतलिण-
 सुइइलणिद्धणखे चंदपाणिलेहे संखपाणिलेहे चक्कपाणिलेहे
 दिसासोत्थियपाणिलेहे चंदसूरसंखचक्कदिसासोत्थियपाणि-
 लेहे कणगसियायलुज्जलपसत्थसमतलउयचियवित्थियण-
 पिडुलवच्छे सिरियच्छंक्रियवच्छे अकरंहुयकणगरुययनि- 15
 म्मलसुजायनिरुयहयदेहधारी अट्टसहस्सपडिपुण्णवरपुरिस-
 लक्खणघरे संनयपासे संगयपासे सुदरपासे सुजायपासे
 मियभाइयपीणरइयपासे उज्जुयसमसहियजच्चतणुकसिण-
 णिद्धआइज्जलडहरमणिज्जरोमराई अससिद्धगसुजाय-
 पीणकुच्छी असोयरे सुइकरणे पडमवियडणामे गंगाघत्त- 20
 पयाहिणावत्ततरंगमंगुररविकिरणतरुणवोहियभको सायंत-
 पडमगंभीरवियडणामे साहयसोणंदमुसलदप्पणणिकरियव-
 रकणगच्छरुसरिसधरयइरवलियमज्जे एमुइयवरतुरगसीह-
 यरवट्टियकडी वरतुरगसुजायगुज्जदेसे आइण्हउव्व निरुय-
 लेवे धरधारणतुल्लधिकमविलसियगई गयससणसुजायसंनि- 25
 भोरू समुग्गणिमग्गगूढजाणू एणीकुखविदावत्तवट्टाणुपुव्व-

- जंघे संठियसुसिलिह्विसिह्वगुढंगुप्फे सुप्पइह्वियकुम्भचार-
 चलणे अणुपुव्वसुसंहयंगुलीए उच्चयतणुतं वणिद्धणक्खे रतु-
 प्पलपत्तमउयसुकुमालकोमलतले अट्टसहस्सवरपुरिसल-
 क्खणधरे नगनगरमगरसागरचक्ककवरगमंगलं कियचलणे
 5 विसिद्धरूढे हुयवहनिद्धमजलियतडितडियतरुणरविकिरण-
 सरिसतेव अणासथे अममे थंकिंचणे छिन्नसोव निदवलेवे
 धवगयपेमरागदासमोहे निगमन्थस्स णवयणस्स देसए सत्थ-
 नायने पइहायए समणगपई समणगधिदपरियट्ठिए चउत्ती-
 सवुद्धवयणाइसेसपत्ते पणतीमसच्चवयणाइसेसपत्ते आगास-
 10 गपण चक्केणं आगासगपणं छतेण आगासियाहिं धामराहिं
 आगासकालियामपणं सपायवीडेणं सीहासणेणं धम्मज्झ-
 पणं पुरओ पकड्डिज्जमाणेणं चउइसहिं समणसाहस्सीहिं
 छत्तीसाए अज्जियासाहस्सीहिं सद्धिं संपरिबुद्धे पुब्बाणुपु-
 ष्ठिं चरमाणे गामाणुगाम दूइज्जमाणे सुहंसुंहेणं विहरमाणे ॥

- 15 4. 23 महया* etc. The description of the king is
 as follows:—

- महयाहिमवतमहंतमलयमंदरमहिंदसारे अब्बंत-
 यिसुद्धदीहरायकुलवंससुप्पसूए निरंतरं रायलक्खण-
 विराइयंगमंगे बहुज्जणबहुमाणपूइए सव्वगुणसमिद्धे ज-
 20 त्तिए मुइए मुद्धाहिसित्ते माउपिउसुजाए दयपत्ते सीमंकरे
 सीमंधरे खेमंकरे खेमंधरे मणुस्सिदे जणवयपिया
 जणवयपाले जणवयपुरोहिए सेउकरे केउकरे
 नरपवरे पुरिसवरे पुरिससीहे पुरिसवग्गे पुरिसासीविसे
 पुरिसपुंडरीए पुरिसवरगंधहत्थी अइहे दित्ते वित्ते पित्ति-
 25 णविउलभवणसयणासणजाणवाहणाइण्णे बहुधणयहुजा-
 यरूवरयए आओगपओगसंपउत्ते विच्छदियपउरभत्तपाणे

बहुदासीदासगोमहिसगवेलगप्पभूष पडिपुण्णजंतकोसको-
 द्वागाराउधागारे बलवं दुब्बलपञ्चामिते ओहयकंटयं म-
 लियकंटयं उद्धियकंटयं अकंटयं ओहयसत्तु निहयसत्तु
 मलियसत्तु उद्धियसत्तु निज्जियसत्तु पराइयसत्तु चवगयदु-
 ण्मिक्खं मारिमयविप्पमुक्कं खेमं सिवं सुभिमक्खं पसं 5
 तड्हियडमरं रज्जं पसासेमाणे विहरइ ॥

4-24 सोमाल [जाव] विहरइ. The full description of
 the queen from the ओपपातिकमूत्र is given below:—

सोमालपाणिपाया अहीणपडिपुण्णपञ्चिन्द्रियसरीरा ल-
 क्खणवज्जणगुणोववेया माणुम्माणपमाणपडिपुण्णसुजायस- 10
 व्वङ्गसुन्दरङ्गी ससिसोमाकारकन्तपियदंसणा सुरूया करय-
 लपरिमियपसत्थतिवलीवलियमज्झा कुण्डलुल्लिहियगण्डले-
 द्वा फोमुइयरयणियरविमलपडिपुण्णसोमवयणा सिंगारागा-
 रचारवेसा। मंगयगयहसियभणियविहियविलाससलियसं-
 लायणिडणजुत्तोवयारकुसला [सुन्दरयणजघणवयकरचरण- 15
 नयणलायणविलासकलिया] पासादीया वरिसणिज्जा अभि-
 रूया, कूणिषणं रत्ता मस्मसारपुत्तेण सद्धि अणुरसा मवि-
 रत्ता इहे सहकरिसरसरूयगन्धे पञ्चविहे माणुस्सए काम-
 ओए पट्चणुमयमाणी विहरइ ॥

5-4 सोमाल [जाव] मुखे. The full description of 20
 the prince is given below from the Com. of the
 ज्ञातापमेध्या:—

सोमालपाणिपाए अहीणपडिपुण्णपञ्चिन्द्रियसरीरे लक्ख-
 णवज्जणगुणोववेए माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्ग-
 सुन्दरङ्गे ससिसोमाकारे कन्ते पियदंसणे सुरूवे ॥ 25

5-10 अज्झत्थिए [जाव] समुण्णज्जत्था. The full passage runs as follows:—

अज्झत्थिए पत्थिए चिन्तिए मणोगए संकप्पे समुण्णज्जित्था ॥

5 5-15 ओइयमण^०[जाव] क्षियाइ. The full passage runs as follows:—

ओइयमणसंकप्पा चिन्तासोगसागरसंपविट्ठा करयल-
पद्धत्थमुही अट्टज्झाणोचगया भूमिगयदिट्ठिया ॥

5-19 पुब्बाणुपुम्बि [जाव] विहरइ. The full passage runs as under:—

पुब्बाणुपुम्बि चरमाणे गमाणुगामं दूरज्जमाणे सुहं-
सुहेणं विहरइ ॥

5-20 तं महाफलं...पज्जुवासामि. The full Passage runs as under:—

15 तं महाफलं खलु तद्दरूवाण भगवन्ताणं नामगोयस्स
वि सवणयाए, किमङ्ग पुण अहिगमणवन्दणनमंसणपडिउ-
च्छणपज्जुवासणयाए । एगस्स वि आयरियस्स धम्मियस्स
सुधयणस्स सवणयाए, किमङ्ग पुण विउलस्स अट्टस्स ग-
हणयाए । त गच्छामि णं समर्णं भगवं महावीरं वन्दामि
20 नमसामि सक्कारेमि संमाणेमि, कल्लाणं मङ्गलं चेइयं देवय
पज्जुवासामि ।

6-2 उवट्ठवित्ता [जाव] पच्चविणन्ति. The full passage would run as follows:—

“उवट्ठवित्ता मम एयमाणत्तियं पच्चप्पिणह” । तए णं
25 ते कोट्ठम्भियपुत्तिस्सा तं धम्मियं जाणप्पवर जुत्तामेव उवट्ठ-
वेन्ति, उवट्ठवित्ता एयमाणत्तियं पच्चप्पिणन्ति ॥

6-3 कयबलिकम्मा [जाव] अण्. etc. The full passage is as follows:—

कयबलिकम्मा कयकोउयमङ्गलपायच्छित्ता सुद्धप्पावे-
साई मङ्गलाई यत्थाई पवरपरिहिया अण्...

6-4 बह्वाहिं खुज्जाहिं [जाव] महत्तरगविन्दपरिक्खित्ता. The full passage runs as follows:—

बह्वाहिं खुज्जाहिं चिलाइयाहिं वामणियाहिं वडमिया-
हिं यम्भराहिं थउसियाहिं जोण्हियाहिं पण्णवियाहिं ईसि-
णियाहिं धारुणियाहिं लासियाहिं लाउसियाहिं दमिलोहिं
सिहलोहिं आरयीहिं पुलिन्दीहिं पक्कणीहिं बहलोहिं मुर- 10
ण्डीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेस-
जेयत्थगहियवेसाहिं इद्दियचिन्तियपत्तिययवियाणाहिं निउ-
णकुसलाहिं विणीयाहिं चेडियाचक्रवालतरुणिवन्दपरिया-
लपरिबुडे धरिसधरकञ्चुइमहत्तरगविन्दपरिक्खित्ता ॥

6-9 छत्तादीए [जाव] etc. The full passage runs as under:—

छत्तादीए तित्थयराइसए पासइ, पासित्तां धम्मियं
जाणप्पवरं ठवेइ ॥

6. 17. धम्मइहा भाणियव्वा. The whole of the typical discourse will be found under परिखा निग्गया in this Appendix. 20

6-20 सोच्चा निष्ठम्म [जाव] हियया. The full passage runs as follows:

इद्वनुद्वचिच्चमाणन्दिया पोइमणा परमसोमणस्सिया
हरिसयसविसप्पमाणहियया ॥

7. 7. आसुसुत्ते [जाव] मिसिमिसेमाणे. The full passage runs as follows:—

आसुसुत्ते रुहे कुविण चण्डिकिण मिसिमिसेमाणे ॥

7. 23. अगव गोयमे [जाव] वन्दइ. The full passage runs as under आसुसुत्ते down to वन्दइ नमंसइ.

8. 50. सामदाणमेयदण्डे° अहा वित्तो [जाव] रज्जपुराविस्तए. The full passage runs as follows:—

सामदण्डमेयउवप्पयाणअत्यसत्यईहामइविसारए उप्प-
त्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए
10 वुद्धीए उववेए, पयसिस्सरत्तो यहुसु फज्जेसु य कारणेसु
य कुहुम्भेसु य मन्तेसु य गुज्जेसु य रहस्सेसु य निच्छएसु
म आपुज्जणिज्जे मेढो पमाणं आहारे आलम्बणं चक्खु
मेढिभूए पमाणभूए आहारभूए आलम्बणभूए सव्वट्ठाण-
सव्वभूमियासु लद्धपच्चए विहण्णवियारे रज्जपुराविस्तए ॥

15 8. 24. तसितारिखर्वसि दासघरेसि...सुमिणपादगा विसज्जिया.
The full passage will be found in भगवती, ११११.
which is given in full in Appendix 2.

9. 5. अम्मयाओ [जाव] जम्मजीवियफले. The full passage runs as follows:—

20 घन्नाओ णं ताओ अम्मयाओ, सपुण्णाओ णं ताओ
अम्मयाओ, कयत्थाओ णं तामो, कयपुण्णाओ कयल-
फण्णाओ कयचिह्वयाओ, सुलद्धे णं तासि जम्मजीवियफले ॥

9. 6. सुरं च [जाव] पसन्नं च. The full passage runs as follows:—

25 सुरं महं मेरयं मज्जं सीहुं पसन्नं ॥

9. 6. आसाएमाणीओ [आव] परिमाएमाणीओ. The full passage runs as follows:—

आसाएमाणीओ विस्ताएमाणीओ परिमुडेमाणीओ परि-
भाएमाणीओ ।

15. 20. पुवरत्ता°[आव] समुप्पजित्ता. The full pas- 5
sage runs as follows:—

पुवरत्तायत्तकालसमयंसि कुडुम्यजागरियं जागरमा-
णस्त अयमेयाह्वे अज्झत्थिए जाव समुप्पजित्ता ।

16. 18. ण्हाए [आव] सम्मालंकारविभूषिए. The full pas- 10
sage runs as follows:—

ण्हाए कययलिकम्मे कयकोउयमङ्गलपायच्छित्ते सुद्धप्पा-
वैसाई मङ्गलाई यत्थाई पयरपरिहिप्प सम्मालंकारविभूषिए ।

17. 23. अपत्थियपत्थिए [आव] हिरिसिरिपरिवज्जिए. The
full passage runs as follows:—

अपत्थियपत्थिए दुरन्तपन्तलभस्सणे होणपुण्णचाउह- 15
सिए हिरिसिरिपरिवज्जिए ।

17. 24. भीए [आव] संजायमए. The full passage
runs as follows:—

भीए तत्थे तसिए उच्चिग्गे संजायमए ।

18. 13. ईसरत्तव° [आव°] संधिवाल्लट्टे. The full 20
passage runs as follows:—

ईसरत्तलवरमाडम्बियकोहुम्बियइम्मसेट्टिसुणायइत्तय-
चाहमन्तिगणगदोवारियअमच्चेडपीट्टमदनगरनिगमदूयस-
धियालेहि सद्धि ।

18. 21. रव च [आव] वणवयं च. The full r-
uns as follows:—

रजं च रहुं च बलं च चाहणं च कोसं च कोट्टागारं
च अन्तेउरं च जणवयं च ॥

19. 15. एवमाक्खइ [जाव] पस्सवेइ. The full passage runs as follows:—

5 एवमाक्खइ एव भासइ एवं पच्चवेइ एवं पस्सवेइ ॥

20. 4. करयल^०[जाव] एवं वयासी. The full passage runs as follows:—

करयलपरिग्गहिय दसणहं सिरसावत्तं मत्थए अञ्जलिं
कट्ठु जएणं विजएणं घट्ठायेन्ति, यद्धावित्ता एवं वयासी ॥

10 20. 25. तं [जाव] न उहालेइ. The full passage runs as follows:—

तं जाव कूणिए राया सेयणगं गन्धहत्थि अट्टारसधेकं
च द्वारं न अक्खिण्णइ न गिण्हइ न उहालेइ ॥

15 21. 5. अन्तराणि [जाव] पडिआगरमाणे. The full passage runs as follows:—

अन्तराणि य छिद्दाणि य मग्गाणि य रद्धस्सणि य
विधराणि य ।

22. 18. पायरासेहि [जाव] वड्ढावेत्ता. The full passage would run as follows:—

20 पायरासेहि नाइविकिट्ठेहि अन्तरावासेहि वसमाणे २
जेणेव चम्पा नयरी तेणेव उवागच्छइ । उवागच्छित्ता चम्पाए
नयरीए मज्झमज्झेणं अणुपविसइ, अणुपविसित्ता जेणेव
चेडगस्स रओ गिहे जेणेव वाहिरिया उवट्ठाणसाला तेणेव
उवागच्छइ । उवागच्छित्ता तुरए निगिण्हइ । निगिण्हित्ता
25 रहुं ठवेइ । ठवित्ता रद्धाओ पच्चोरुहइ । त्व महत्थं जाव
पाटुडं गिण्हइ । गिण्हित्ता जेणेव अम्मन्तरिया उवट्ठाण-

साला जेणेव चेडण राया तेणेव उवागच्छइ । उवागच्छिता
चेडण राय फरयलपरिगहियं जांच कट्टु जणं विजणं
चढावेइ । चढावेत्ता...

25. 14. सविड्ढोए [जाव] खेणं. The full passage runs as follows:—

5

...सव्यिड्ढोए सव्यवलेणं सव्यसमुदणं सव्यायरेणं
सव्यभूसाए सव्यविभूर्इए सव्यसंभमेणं सव्यपुष्कयथागन्ध-
मल्लालंकारेणं सव्यदिव्यतुडियसहसंनिनाएणं महया इड्ढोए
महया जुईए महया धलेणं महया समुदणं महया चरतुडि-
यजमगसमयपडुप्पथाइयरवेणं संखपणवपडहमेरिझल्लरिखरमु- 10
दिहुड्ढकमुरयमुरङ्गदुन्दुहिनिगोसनाइयरवेणं ॥

26. 2. जेणेव मज्जणघरे...[जाव] नरवई. The full passage as given in the *हाताघर्मकथ* on page 18 of भाग-
मोदय समिति runs as follows:—

...जेणेव मज्जणघरे तेणेव उवागच्छइ, उवागच्छिता 15
मज्जणघरं अणुपविसइ । अणुपविसिता मुसमालाभिरामे
विचित्तमणिरयणकोट्टिमतले रमणिजे ण्हाणमण्डयंसि
नाणामणिरयणमत्तिचित्तंसि ण्हाणपीदंसि सुहनिसण्णे
सुहोदगेहिं पुण्णोदगेहिं गन्धोदण्हिं सुदोदण्हिं य पुणो
पुणो कल्लाणगपवरमज्जणविहीए मज्जिअ तत्थ कोउयसण्हिं, 20
चहुविण्हिं कल्लाणगपवरमज्जणावसाणे पल्लसुक्कुमा-
लगन्धकासाईयलूहियङ्गे अहयसुमहग्घडूसरयणसुसंयुए
सरससुरभिगोसीसचन्दणाणुलिचगत्ते सुइमालावण्णगविले-
यणे आविद्धमणिसुवण्णे कप्पियहारद्धहारतिसरयपालम्ब-
पलम्बमाणकडिमुत्तसुकयसोहे पिण्डगेविज्जे अङ्गुलेज्जगल- 25
लियङ्गललियकयाद्धरणे नाणामणिकडगतुडिययम्भियभुए
अहियरूपसस्सिरीए कुण्डलुज्जाइयाणजे मडडित्तसिरए

- हारोत्थयसुकतरइयवच्छे पालम्बपलम्बमाणसुकयपडउत्त-
 रिजे मुहियापिङ्गलहुल्लोण नाणामणिकणगरयणविमलमहरि
 हनिउणोवियमिसिमिसन्तविरइयसुसिलिट्ठविसिट्ठलट्ठसंठिय-
 पसत्थआचिद्धयोरवलण, किं बहुणा, कप्परुक्खए चेव सुअ-
 5 लंकियविभूसिण नरिन्दे सकोरिण्टमल्लशमेणं छत्तेणं धरिज्ज-
 माणेणं उभओ चउचामरवालवीइयङ्गे मङ्गलजयसइकयालोण
 अणेगगणन।यगदण्डनायगराईसरतलवरमाडम्भियकोहुम्भिय-
 यमन्तिमहामन्तिगणगदोवारियममच्चवेडपोढमहमगरतिग-
 मसेट्ठिसेणाघइसत्थवाहदूयसंधिवालसद्धि संपरिखुडे धवल-
 10 महामेहनिगए विव गहगणदिप्पन्ततारागणाण मज्जे ससि
 व्य पियदसणे नरवई मज्जणधराओ पडिनिग्गच्छइ ॥

29. 4. अट्ठां जहा वटपइणो [जाव] विजित्तिहिहि. The whole passage would be as follows —

- तए णं तं वटपइणं दारगं अम्मापियरो सादरेग-
 15 अट्ठासजायगं जाणित्ता सोभणसि तिहिकरणनम्बत्तमुहु-
 त्तंसि ण्हाय कयवलिकम्मं कयकोडयमंगलपायच्छित्तं स-
 व्यालंकारविभूसिय करेत्ता महया इड्ढिसक्कारसमुदणं
 कलायरियस्स उवणेहिन्ति । तए णं से कलायरिणं तं
 वटपइणं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयं
 20 पज्जवसाणाओ वावत्तरिं कलाओ सुत्तओ अत्थओ पसि-
 क्खावेहिइ य सेहावेहिइ य । तं जहा-लेहं गणियं रूयं
 नट्ठं गीयं वाइयं सरगयं पोक्खरगयं समतालं जूयं जणवायं
 पासगं अट्ठावयं :पोरेकत्तं दगमट्ठियं अन्नविहिं पाण-
 विहिं चत्थविहिं विलेखणविहिं सयणविहिं अज्जं पहेलिय
 25 मागहियं गाहं गोइयं सिलोगं हिरण्णजुत्तिं सुवण्णजुत्तिं

चुण्णजुस्ति आमरणविहिं तरुणीपडिकम्मं इत्थिलम्बणं
 पुरिसलम्बणं गयलम्बणं गोणलम्बणं कुक्कुडलम्बणं
 छत्तलम्बणं दण्डलम्बणं असिलम्बणं मणिलम्बणं काग-
 णिलम्बणं चत्थुचिज्जं नगरमाणं खन्धवारं चारं पडिचारं
 वूहं पडिवूहं चक्रवूहं सगडवूहं जुडं नियुडं जुदाइजुडं 5
 अट्टिजुडं मुट्टिजुडं बाहुजुडं लयाजुडं ईसत्थं छरुप्पवायं
 घणुब्बेयं हिरण्णपागं सुवण्णपागं सुत्तखेडुं वट्टखेडुं नालि-
 खाखेडुं पत्तच्छेज्जं कडगच्छेज्जं सज्जीयं निज्जीयं सउण-
 क्यमिति । तथ णं से कलायरिणं तं दट्ठपइन्नं दारगं 10
 लेहाइयाओ गणित्थप्पहाणाओ सउणक्ययज्जयसाणाओ
 यावत्तरिं कलाओ सुत्तओ य अत्थओ य गन्धओ य क-
 रणओ य सिक्खावेत्ता सेहावेत्ता अम्मापिऊणं उवणेहिइ ।
 तथ णं तस्स दट्ठपइन्नस्स दारगस्स अम्मापियरो त क-
 लायरियं विडलेणं असणपाणयाइमसाइमेणं यत्थगंधमल्ला-
 लंकारेणं सक्कारिस्सन्ति संमाणिस्सन्ति । संमाणिन्ता वि- 15
 डलं जीवियारिह पीइदाणं दलइस्सन्ति । दलइत्ता पडि-
 विसज्जेहिन्ति ॥

तथ णं से दट्ठपइन्ने दारण उम्मुक्कवालभावे विघ्नय-
 परिणयमेत्ते जोव्वणगमणुपत्ते यावत्तरिकलापण्डिए अट्ठा-
 रसघिह्देसिप्पगारमात्ताविसारणं नवङ्गमुत्तपडियोहणं गी- 20
 यरइं गन्धव्यनट्टकुसले सिङ्गागारचारुवेसे संगयगयद्वि-
 यमणियचिट्ठियविलाससंलाघनिउणजुत्तोवयारकुसले हय-
 जोही गयजोही बाहुजोही थाहुप्पमदी अलंभोगसमत्थे
 सादसिए वियालचारी याधि भविस्सइ । तथ णं तं दट्ठ-
 पइन्नं दारगं अम्मापियरो उम्मुक्कवालभावं जाव वियाल- 25
 चारिं च वियाणिन्ता विडलेहिं अन्नभोगेहिं य पाणभोगेहिं

- य लेणभोगेहि य वत्थभोगेहि य सयणभोगेहि य उवनि-
मन्तेहिन्ति । तए णं से दढपइन्ने दारए तेहिं विउलेहिं
अन्नभोगेहिं जाव सयणभोगेहिं नो सज्जिहिइ नो गिज्झि-
हिइ नो मुच्छिहिइ नो अज्झोववज्जिहिइ । से जहानामए
5 पउमुप्पले इ या पउमे इ या जाव सयसहस्स पत्ते इ वा
पङ्के जाए जले संखुड्डे नोबलिप्पइ जलरएणं एवामेव दढ-
यइन्ने वि दारए कामेहिं जाए भोगेहिं संयट्ठिए नोबलि-
प्पहिइ मित्तनाइनियगसयणसंबंधिपरिजणेणं । से ण तहारू-
घाणं थेराण अन्तिए केवलं बोहिं युज्झिहिइ युज्झिहिंत्ता
10 मुण्डे भवित्ता अगाराओ अणगारिय पव्वइस्सइ । से णं
अणगारे भविस्सइ, ईरियासमिए जाव सुहुयहुयासणो इव
तेयत्ता जलन्ते । तस्स णं भगवओ अणुत्तरेणं नाणेणं
एवं दंसणेणं अरित्तेणं आलएणं विहारेण अज्जवेण मह-
वेण लाघवेणं खन्तीए गुत्तीए मुत्तिए अणुत्तरेणं सव्वसं-
15 जमतवसुच्चरियफलनिव्याणमग्गेणं अप्पाणं भावेमाणस्स
अणन्ते अणुत्तरे कसिणे पडिपुण्णे निरावरणे निव्वाघाए
केवलधरनाणदसणे समुप्पज्जिहिइ । तए ण से भगव
अरहा जिणे केवली भविस्सइ, सदेवमणुयासुरस्स लोगस्स
परियाणं जाणिहिइ । तं जहा-आगई गइं ठिइ चयणं उ-
20 घवाय तक्कं कड मणोमाणसियं खइयं भुत्त पडिसेवियं
आवीकम्म रहोकम्म-अरहा अरहस्सभागी, त तं मणवय-
जोगे वट्टमाणानं सव्वलोए सव्वजीवाणं सव्वभावे जाण-
माणे पासमाणे विहरिस्सइ । तए णं दढपइन्ने केवली
एयारूवेणं विहारेणं विहरमाणे वट्टइं वासाइं केवलि परि-
25 थाणं पाउणिंत्ता अप्पणो आउसेसं आभोएत्ता वट्टइ भ-
त्ताइ पच्चक्खाइस्सइ । पच्चक्खाइत्ता वट्टइं भत्ताइ अण-

सणाप छेइस्सइ । छेइत्ता जस्सट्ठाप कोरइ नग्गमावे मु-
ण्डभावे केसलोप वम्मचेरवासे अण्हाणगं अदन्तवणं अणुव-
हाणगं भूमिसेज्जाओ फलहसेज्जाओ परपरपवेसो लद्धाव-
लद्धाई माणावमाई परेसि हिलणाओ खिसणाओ गर-
हणा उच्चावया विरूया वावीसं परोसहोवसग्गा गामकण्टगा 5
अदियासिज्जन्ति तमइं आराहेइ । आराहत्ता चरिमेहिं
उस्सासनिस्सासेहिं सिज्झिहिं धुज्झिहिं मुच्चिहिं परि-
निध्याहिं सज्जदुक्खाणमन्तं करेहिं ॥

31-17 तेणं ओरुळेणं जहा मेहो etc. The passage
will be found in the ज्ञाताधर्मकथा (Ed. of आगमोदय. 10
समिति) on pages 73-75.

32-5 महाविदेहे वासे जहा दडपइमो [जाव] अन्तं काहिइ.
The full passage will be found under अड्ढाई जहा
दडपइमो in this Appendix.

34-16 चउहिं सामाणियसाहस्सीहिं [जाव] विहरइ. The 15
full passage runs as follows:—

चउहिं सामाणियसाहस्सीहिं चउहिं अग्गमहिस्सीहिं स-
परिवाराहिं तिहिं परिसाहिं सत्तहिं अणियाहिं सत्तहिं
अणियाहिंविईहिं सोलसहिं आयरक्खदेवसाहस्सीहिं अन्नेहि
य यहुहिं विमाणयासीहिं वेमाणियाहिं देवेहिं देवीहिं य 20
सहिं संपरिचुडे महायाहयनट्टगीयवाइयतन्तोतलतालतुडिय-
घणमुदङ्गपडुप्पवाइयरवेणं दिव्वाइं भोगमोगाइं भुज्जमाणे
विहरइ ॥

35-3 जहा सूरियामे...पडिगओ. This passage refers
to practically the whole of the first half of the 25

सत्यपरेणियसुत्त, particularly to pages 13-54 the आगमो-
दयसमिति edition.

36-10 भन्ते...पुच्छ । कूडागरसाला । सरीरं अणुपविट्ठा ।
पुण्यमवो, These expressions refer to the follow-
ing passage from सत्यपरेणियसुत्तः—

“भन्ते” स्ति भगवं गोयमेसमणं भगवं महावीरं वन्दइ
नमंसइ, नमंसित्ता एवं ययासी—“सूरियाभस्स णं भन्ते देवस्स
एसा दिव्वा देविट्ठी दिव्वा देवज्जुइ दिव्हे देवाणुभावे
कहिं गय, कहिं अणुपविट्ठे ?” “गोयमा, सरीरं गय, सरीरं
10 अणुपविट्ठे ।” “से केणट्ठेणं, भन्ते, एवं बुच्चइ सरीरं गय
सरीरं अणुपविट्ठे ।” “गोयमा, से जहानामए कूडागा-
रसाला सिया दुहओ लिता दुहओ गुत्ता गुत्तदुवारा नि-
वाया निवायगम्भीरा । तीसे णं कुडागरसालाए अवूर-
सामन्ते एत्थ णं महेगे जणसमूहे चिट्ठइ । तए णं से ज-
15 णसमूहे एगं महं अम्मवहस्रगं वा वासवहल्लगं वा महा-
घायं वा एज्जमाणं पासइ । पासित्ता तं कुडागरसालं अन्तो
अणुपविसित्ताणं चिट्ठइ । से तेणट्ठेणं, गोयमा, एवं बु-
च्चइ सरीरं अणुपविट्ठे ।.....तेणं, भन्ते, देवेणं सा दिव्वा
देविट्ठी...किण्णा लद्धे, किण्णा पत्ते किण्णा अभिसमन्नागए ?
20 पुत्त्वमवे के आसी ? किनामए वा को वा गोत्तेणं ? क-
यरसि वा गामंसि वा जाव संनिवेसंसि वा ? किं वा
दच्चा किं वा भोच्चा किं वा किच्चा किं वा समाय-
रित्ता कस्स वा तहारूवस्स वा समणस्स माइणस्स वा
अन्तिए एगमवि आरियं धम्मियं सुवयणं सोच्चा निसम्म
25 जेणं तेण देवेण सा दिव्वा देविट्ठी जाव देवाणुभावे लद्धे ?

“गोयमा” इ समणे भगवं महावीरे भगवं गोयमं आम-
न्तेत्ता एवं वयासी-“ एवं खलु, गोयमा ” ॥

35. 13. अङ्के [जाव] अपरिभूए. The passage is as follows:—

अङ्के दित्ते वित्ते विस्थिण्णविउलमयणसयणासणजाण 5
धाहणे बहुधणवहुजायरुधरयए आओगपओगसंपउत्ते वि-
च्छदियपउरभत्तणणे बहुदासीदासगोमहिंसगवेलगप्पभूए
बहुजणस्स अपरिभूए ।

35. 14. बहूणं नगरनिगम जहा आणन्दो. The full
passage runs as follows:—

10

बहूणं नगरनिगमसेट्ठिसेणाधइसत्थवाहदुयसंधिवालाणं
बहुसु कज्जेसु य कारणेसु य मन्तेसु य कुडुम्बेसु य
शुज्जेसु य रहस्सेसु य निच्छएसु य वयहारेसु य आ-
पुच्छणिज्जे पडिपुच्छणिज्जे सयस्स वि य णं कुडुम्बस्स
मेढी पमाणं आहारे आलम्बणं चक्खू, मेढोभूए जाय 15
सत्थकज्जयङ्गायए थावि होत्था ॥

35.16. आहणे जहा महावीरे. The description will
be found under समणे जाव सत्तेरे in this Appendix.

37.15. रिउब्बेय [जाव] सुपरिनिहिए. Full passage runs
as follows:—

20

रिउब्बेयजउब्बेयसामवेयाथन्वाणं इइहासपञ्चणाणं नि-
घण्टुछट्ठाणं सङ्कोवङ्गाणं सरहस्साणं एयंपरिजुत्ताणं धारए
सारए पारए सडङ्गयी सद्वितन्तविसारए संखाणे सिक्खा-
कप्पे वागरणे छन्दे निरुत्ते जोइसामयणे अन्नेसु य यम्ह-
णगेसु सत्थेसु सुपरिनिहिए ॥

25

37. 21. अद्दं हेऊइ...अहा पण्णत्तीए. The full passage would run as follows:—

अद्दाइ हेऊइ पत्तिणाइं कारणाइं चागरणाइं पुच्छामि ॥

37. 23. जत्ता ते...[जाव] संबुद्धे. Add to the text after एगे भवं the following:—

हुवे भवं ? तद्वा अक्खए अन्यए निच्चे अवट्ठिअ आय ति ।

39. 6. विडल असणं...[जाव] आपुच्छिता. The full passage is as under.

10 विडलं असणपाणसाइमसाइमं उवक्खहावेत्ता मित्तनाइनियगसंबंधिपरिजणं आमन्तेत्ता तं मित्तनाइनियगसंबंधिपरिजणं विडलेणं असणपाणपाइमसाइमेणं पत्थगन्धमल्लालंकारेण य सकारेत्ता सम्माणेत्ता तस्सेव मित्तनाइनियगसंबंधिपरिजणस्स पुरयो जेट्ठपुत्त ठवित्ता तं मित्तनाइनियगसंबंधिपरिजणं जेट्ठपुत्तं च आपुच्छिता ॥

45. 24. देवसयणिज्जंसि [जाव] ओगाइणाए. This passage is as under देवसयणिज्जंसि देवदुसतरिया अहुलस्स असंखज्जमाप्पेतत्ताए ओगाइणाए ।

51. 15. आनिस्ते णं मन्ते etc. The full passage runs as follows:—

आलिस्ते णं, मन्ते, लोए; पलिस्ते णं, मन्ते, लोए; आलित्तपलिस्ते ण, मन्ते, लोए जराए मरणेण य ॥

53. 1. वा [जाव] छदन्ते. The full passage is as under:

कल्लं पाउप्पमायाए रयणीए फुल्लुप्पलकमलकोम-
25 लुम्मिलियंमि अद्दापण्डुरे पमाए रत्तासोगपगासकिंसुयसुय-

मुहगुञ्जद्वारागवन्धुजीवगपारावयचलणनयणपरह्रुयसुरत्तलो-
यणजासुयणकुसुमजलियजलणतवणिज्जकलसहिङ्गुलयनिग-
रस्याइंगरेद्वन्तसस्तिरीए दिवायरे अहकमेण उदिप तस्स
दिणकरकरपरपरात्रयारपारदंमि बन्धयारे वालातवकुंकुमेण 5
खइयदम जीवलोए लोयणविसआणुथासविगसन्तविसददसि-
यंमि लोए कमलागरसण्डबोहए उट्टियमि सूरु सहरसर-
स्सिमि दिणयरे तेयसा जलन्ते ॥

54.25.वीय [आव] विविहा. The full passage runs as follows:—

सोयं उण्हं...घाइया पित्तिया सिग्गिया संनिवाइया 10
विविहा रोयानद्धा ॥

56. 10. उच्चनीय [आव] अडमाणे. The full passage runs as follows:—

उच्चनीयमज्झिमाइं फुलाइं घरसमुदाणस्स भिक्खा-
यरियाए अडमाणे ॥ 15

58. 2. अभिगय [आव] अप्पाणं आवेमाणी. The full passage is as follows:—

अभिगयजीवाजीवा उयलद्धयुण्णपावा आसवसंवरनि-
ज्जरकिरियाहिगरणबंधमोक्खकुसला असहिज्जा देयासु-
रनागमुवण्णरक्खसकिन्नरकिंपुरिसगरुलगन्धन्वमहोरगाईहिं 20
देवगजेहिं निगगन्थाओ पाययणाओ अणइक्कमणिज्जा निगगंथे
पाययजे निस्संकिआ निक्कंखिआ निव्वित्तिगिच्छा लद्धहा
गहियट्ठा पुच्छियट्ठा अहिगयट्ठा विणिच्छियट्ठा अट्ठिमिज्ज-
पेम्माणुरागरत्ता अयमाउसो निगगंथे पाययणे अट्ठे अयं
परमट्ठे सेसे अणट्ठे, ऊसियफलिहा अयंगुयदुवारा चियत्त- 52 ;.

न्तेउरघरप्पवेसा चाउदसइमुदिदुपुण्णमासिणीसु पडिपुण्णं
पोसहं सम्मं अणुपालेमाणा समणे निग्गंघे फासुएसणि-
ज्जेणं असणपाणखाइमसाइमेणं पीढफलगसेज्जासंधारेणं
घरथपडिगहकंरलपायपुञ्जुगेणं जोसहमेसज्जेणं पडि-

- 5 लामेमाणा पडिलामेमाणा बहूहि सीलज्वयगुणवेरमणप-
च्चक्खणपोसहोवघासेहि य अप्पाणं भावेमाणा विहरइ ॥

66 9. दुवालसज्जोयणायामा [जाव] पच्चक्खं देवलोयभूया. The full passage runs as follows:—

- 10 दुवालसज्जोयणायामा धणवइमइनिम्मिया चामीयरपव-
रपागरनाणामणिपञ्चवण्णकविसीसगसोहिया अलयापुरि-
संकासा पमुइयपकीलिया पच्चक्खं देवलोयभूया ॥

67.2 सज्जोउयपुप्फ [जाव] दसिणिज्जे. The full passage runs as follows:—

- 15 सज्जोउयपुप्फलसमिद्धे रस्से मन्दणवणप्पगासे पासा-
दीए ४ ॥

68. 17. अप्पेगइया हयगया [जाव] पुरिसवग्गुरारिक्खिता.
The full passage would run as follows:—

अप्पेगइया हयगया गयगया पायचारविहारेणं वन्दा-
यन्दएहि पुरिसवग्गुरारिक्खिता ॥

20 69. 24. सद [जाव]. The full passage runs as follows:—

सदफरिसरसरुवगन्धे पञ्चविहे माणुस्सगे कामभोर
मुज्जमाणे विहरइ ॥

द्वितीयं परिशिष्टम्

महाबलजन्मादिवर्णनम्

[भगवतोक्त्यात्—११.११]

तेजं कालेन तेजं समपणं हृत्थिमागपुरे नाम नगरे
होत्या । यण्णओ । सहसम्ययणे उज्जागे । यण्णओ । तत्थ णं
हृत्थिमागपुरे नगरे बले नाम राया होत्या । यण्णओ । तस्स
णं बलस्स रओ पभावई नाम देवो होत्या । सुकुमाल° ।
यण्णओ । जाय विहरइ । तए णं सापभावई देवो अत्तया 5
कयाइ तंसि तारिसगंसि वासवरंसि अम्मिन्तरओ सच्चित्त-
कम्मं वाहिरओ वूमियवट्टमट्टे विचित्तउल्लोगविहियतले
मणिरयणपणासियन्ययारे बहुसमसुचिमसदेसमारे पञ्च-
यण्णसरससुरभिमुक्कउप्फुत्तुओवयारकलिय कालगुरुपवर-
कुंदुप्फुत्तुगकभुवमघमवन्तगन्धुदुयाभिरामे सुगन्धिवर- 10
न्धिए गन्धवट्टिमूए तंसि तारिसगंसि सयणिजंसि सालि-
गणवट्टिए उमओविच्चोयणे दुहओ उअए मज्जे नयगम्भारे
गङ्गाउल्लिणवालुयउहालसालिसए उवचियओमियदुगुल्लपट्ट-
पट्टिच्छायणे सुविरइयरयत्ताणे रत्तंसुयसंबुए सुरम्मे आइ-
पगरुयवूरनयणीयतूलकामे सुगन्धवरकुसुमचुण्णसयणो- 15

चयारकलिष अद्धरत्तकालसमयंसि सुत्तजागरा ओहीरमाणी
२ अयमेयारुवं ओरालं कल्लणं सिवं धन्नं मंगलु सरिसरियं
महासुविण पासित्ताण पडिबुद्धा ॥

- होररयखीरसागरससङ्ककिरणदगरयययमहासेलपण्ड-
5 रत्तोरुमणिज्जपेच्छणिज्जं थिरलट्ठपउद्रवट्टपीवरसुसिलि-
ट्टविसिट्टतिकखडाडाविडम्बियमुह परिकम्मियजच्चकमलको-
मलमाइअसोभन्तलट्टउट्टं रत्तुप्पलपत्तमउअसुकुमालतालु-
जीह मूसागयपउरकणगताधिअभावत्तायन्तयट्टतडिधिमल-
सरिसनयण विसालपीघरोरु पडिपुण्णविपुलखन्ध मिउ-
10 चित्तयसुहुमलयसणपसन्धविस्थिण्णकेसरसडोवसोमिय ऊ-
सियसुनिम्मिसुजायअप्फोडिअलङ्गुलं सोमं सोमाकारं
लीलायन्त जम्भायन्त नह्यलाभो ओवयमाणं निययवयण-
मतिवयन्तं सोहं सुविणे पासित्ताण पडिबुद्धा ॥

- तए ण सा पभावई देवी अयमेयारुवं ओरालं जाव
15 सस्सिरियमहासुविणं पासित्ताणं पडिबुद्धा समाणो हट्टतुट्टं
जाव °हियया धाराहयकलम्बपुण्णं पिथ समूसियरोम-
कूया त सुविणं ओगिण्हइ, ओगिण्हत्ता सयणिज्जाओ
अम्भुट्टेइ, २ अतुरियमचवलमसंभन्ताए अविलम्बियाए राय-
हंससरिसीए गह्णजेणेष थलस्स रत्तो सयणिज्जे तेणेष
20 उवागच्छइ, २ वलं राय ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणु-
आहिं मणामाहिं ओगलाहिं कल्लणाहिं सिवाहिं धन्नाहिं
मङ्गलाहिं सस्सिरोयाहिं मियमहुरमञ्जुलाहिं गिराहिं सल-
यमाणी २ पडिबोहेइ, २ वलेणं रत्ताअन्धणुत्ताया समाणी
नाणामणिरयणाभित्तिचित्तंसि भदासणंसि निसीयइ, २
25 आसत्था धीसत्था सुहासणवरगया वलं रायं ताहिं इट्ठाहिं
कन्ताहिं जाव संलवमाणी २ एवं वयासी—

‘एवं खलु अहं, देवाणुप्पिया, अज्ज तंसि तारिस्संगंसि
 सयणिज्जंसि सगंगणं’ तं चेव जाव नियगवयणमइवयन्तं
 सीहं सुविणे पासित्ताणं पडिणुद्धा । तं णं, देवाणुप्पिया,
 एयस्स ओरालस्स जाव महासुविणस्स के मन्ने कल्लाणे
 कलवित्तिविसेसे भविस्सइ ?’ तणं से बले राया पभाव- 5
 ईए देघोए अन्तिय एयमइ सोच्चा निसम्म इइतुइ’ जाव
 हयहियए धाराइयनीयसुरभिकुसुमचञ्चुमालइयतणुयऊस-
 यियरोमकूवे त सुविणं भोगिणइइ, ईहं पविसइ । ईहं पवि-
 सिता अप्पणो सामाविणं मइपुज्यणं बुद्धिविजागेणं तस्स
 सुविणस्स अत्थोग्गहणं करेइ २ पभावइं देवि ताहिं इइहाहिं 10
 कन्ताहिं जाव मल्लहाहिं मियमहुरसस्सिरि...सलवमाणे २
 एयं ययासी—

‘ओराले णं तुमे, देवी, सुविणे दिहे, कल्लाणे णं तुमे,
 जाव सस्सिरीए णं तुमे देवो, सुविणे दिहे । आरोगगतुहिदी-
 हाड कल्लाणमल्लकारए णं तुमे, देवी सुविणे दिहे अत्थलाभो 15
 देवाणुप्पिए, भोगलामो देवाणुप्पिए, पुत्तलामो देवाणुप्पिए,
 रज्जलामो देवाणुप्पिए, एव खलु तुमं देवाणुप्पिए, नयणं
 मासाणं यहुपडिपुण्णाण अइइमाणराइंदिवाण विइकन्ताणं
 अमहं कुलकेउं कुलनन्दिकर कुलजसकरं कुलाचारं कुल-
 पायवं कुलविवद्धकर सुकुमालगणिशय अहोणपडिपुण्ण- 20
 पडिन्दिअसरीरे जाव सस्सिसोमाकारं कन्तं पियइसणं
 सुरूय देवकुमारसमप्पमं दारग पयाहिंसि ॥

‘से वि य णं दारए उम्मुकवालमामे विजायपरिय गमेसे
 जोव्यणगमणुप्पते सूरे चोरे विक्कन्ते चित्थिण्णविउलवल-
 वाहणे रज्जवई राया भविस्सइ । तं उराले णं तुमे, जाव 25

सुमिणे दिट्ठे, आरोगगतुट्ठिं जाव मङ्गलकारणं तुमे, देवी,
सुविणे दिट्ठे'त्ति कट्ठु पभावई देवि ताहिं इट्ठाहिं जाव चंगूहि
दोचं पि तच्च पि अणुबूहइ । तणं सा पभावई देवी धलस्स
रत्तो अन्तियं पयमइ सोच्चा निसम्म हट्ठतुट्ठं करयलं

- 5 जाव एव ययासी—'एवमेय देवाणुप्पिया, तहमेयं देवाणु-
प्पिया, अचित्तहमेयं देवाणुप्पिया, असंदिद्धमेयं देवाणुप्पिया,
इच्छियमेयं देवाणुप्पिया, पडिच्छियमेयं देवाणुप्पिया,
इच्छियपडिच्छियमेय देवाणुप्पिया, से जहेयं तुभे ययह'
ति कट्ठु तं सुविणं सम्म पडिच्छइ, २ वलेगं रत्ता अम्मणु-
- 10 आया समाणी नाणामणिरयणमत्तिचित्ताभो भदासणाभो
अम्मुट्ठेइ, २ अतुरियमच्चवलं जाव गर्हणजेणेव सय सय-
णिज्जे तेणेव उवागच्छइ, २ सयगिज्जसि निसोयइ, २ ययं
ययासी—' मा मे से उससे पढाणे मङ्गले सुविणे अम्मेहिं
पावसुमिणेहिं पडिहम्मिस्सइ ' ति कट्ठु देवगुदजनवद्धाहिं
- 15 पसत्थाहिं मङ्गलाहिं धम्मियाहिं कद्धाहिं सुविणजागरियं
पडिजागरमाणी २ विहरइ ॥

- तणं से वले राया कोडुम्बियपुरिसे सहावेइ, २
- 20 एव ययासी—' खिप्पामेव, भो देवाणुप्पिया, अज्ज सविसेसं
याहिरियं उवट्ठाणसालं गन्वोदयसित्ततुइ असमज्जिओवलित्तं
सुगन्धवरपञ्चयण्णपुण्णोवयारकलिय कालागुरुपवरकुदुरुक्कं
ज व गन्धवट्ठिभूयं करेहय करावेहय, २ सोदासणं रयह,
२ ममेय जाव पच्चप्पिणह । तणं ते कोडुम्बियं जाव पडि
- 25 सुणेत्ता खिप्पामेव सविसेसं याहिरियं उवट्ठाणसालं जाव
पच्चप्पिणन्ति ॥

तणं से वले राया पच्चूसकालसययंसि सयणि-

ज्जाओ अम्भुदेइ, २ पायपीढाओ पचवोरुदइ, २ जेणेव अट्टण-
 साला तेणेव उवागच्छइ, अट्टणसालं अणुपविसइ, जहा
 उववाइए, तहेव अट्टणसाला तहेव मज्जणघरे, जाव
 ससि व्व पियदंसणे नरवई मज्जणधराओ पडिनिम्पमइ,
 २ जेणेव चादिरिया उवट्टाणसाला तेणेव उवागच्छइ, २ 5
 सोहासणयरंसि पुरत्थामिमुहे निसीयइ, २ अप्पणो उत्तर-
 पुरत्थिमे दिसीमाए अट्ट महासगाइं सेयवत्थपच्चुत्थुयाइं
 सिद्धत्थगकयमङ्गलोवयाराइं रयावेइ, २ अप्पणो अट्टरसा-
 मन्ते नाणामणिरयणमण्डियं अद्वियपेच्छणिज्जं महग्ववर-
 पट्टणुगयं सण्डपट्टवहुमत्तिसयचित्तताणं ईदामिपडत्तम 10
 जाव भत्तिमित्तं अग्निन्तरियं जग्गियं अच्छावेइ २ नाणा-
 मणिरयणमत्तिचित्तं अत्थरयमउयमसूरगोत्थयं सेयवत्थ-
 पच्चुत्थुयं अङ्गसुहत्तासुयं सुमउयं पभावईए देवीए महा-
 सणं रयावेइ, २ कोडुम्भियपुरिसे सदावेइ, २ एयं ययासी-

‘ खिन्नामेव, भो देवाणुप्पिया, अट्टङ्गमहानिमित्तसुत- 15
 रयघारए विविदमत्थकुसले सुविणलक्खणपादए सदावेइ’
 तए णं ते कोडुम्भियपुरिस्ता जाव पडिसुणेत्ता बलस्स रत्तो
 अन्तियाओ पडिनिम्पमइ, २ तुरियं यवले चण्ड वेइयं
 इत्थिणपुरं नगरं मज्झंमज्झेणं जेणेव तेसि सुविणलक्खण-
 पादगाणं गिहाइं, तेणेव उवागच्छन्ति, २ ते सुविणलक्खण- 20
 पादए सदावेन्ति । तए णं ते सुविणलक्खणपादगा बलस्स
 रत्तो कोडुम्भियपुरिसेहिं सदाविया समाणा इडुतुड पढाया
 कय जाव सरीरा सिद्धत्थगहरियालियाकयमङ्गलमुद्राणा
 सपहिंतो गेहेहिंतो निग्गच्छन्ति, इत्थिणापुरं नगरं मज्झं-
 मज्झेणं जेणेव बलस्स रत्तो भवणवरवहिसए तेणेव उवा- 25
 गच्छन्ति, करयल बलरायं जवणं विज्जणं वद्धावेन्ति ।

- तए णं ते सुविणलक्खणपाढगा बलेणं रत्ता वन्दिदयपूइअस-
 कारियसंमाणिया पत्तेयं २ पुब्बन्नत्थेसु महासणेसु निसी-
 यन्ति । तए ण से बले राया पभावई देवि जवणियन्त-
 रियं ठावेइ, २ पुष्फफलपडिपुण्णदत्थे परेणं विणएणं ते
- 5 सुविणलक्खणपाढए एयं वयासी- एयं खलु, देवाणुप्पिया,
 पभावई देवी अज्ज तसि तारिसगंसि वासघरंसि आव
 सीह सुविणे पासित्ताणं पडिवुज्झा । तं णं, देवाणुप्पिया,
 एयस्स ओरालस्स जाव के मन्ने कल्लाणे फलविच्छिन्निसेसे
 भविस्सइ ?' तए णं सुविणलक्खणपाढगा बलस्स रत्तो
- 10 अन्तिय एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ तं सुविण ओगि-
 ण्हइ, ईहं अणुप्पयिस्सइ, तस्स सुविणस्स अत्थोगगहणं क-
 रेइ २ अन्नमन्नेण सई संचालेन्ति, तस्स सुविणस्स
 लद्धहा पुच्छियहा विणिच्छियहा अभिगयहा बलस्स रत्तो
 पुराओ सुविणमत्थाइ उच्चारेमाणा २ एयं वयासी-
- 15 'एयं खलु, देवाणुप्पिया, अहं सुविणतत्थसि वापालीस
 सुविणार, तौन् महासुविणा, यावत्तरि सज्जसुविणा दिट्ठा
 तत्थ ण देवाणुप्पिया, तित्थगरमायरो वा चक्कवट्ठिमायरो
 वा तित्थगरंसि वा चक्कवट्ठिंस वा गम्भ घक्कममाणंसि
 एणंसि तोसाए महासुविणाण इमे ओइस्स महासुविणे
- 20 पासित्ताणं पडिवुज्झन्ति । त जहा—

" गयवसहसीहअभिसेयदामससिदिणयरं श्रयं कुम्भं ।
 पउमसरसागरविमाणभवणरयगुब्बयसेहि च ॥

- धासुदेवमायरो वा वासुदेवसिं गम्भं चक्कममाणंसि
 एणंसि ओइस्सण्हं महासुविणाणं अन्नयरं एयं महासुविणं पा
- 25 सिताणं पडिवुज्झन्ति । इमे य णं, देवाणुप्पिया, पभाव-
 ईए देवीए एणे महासुविणे दिट्ठे, अत्थलामो देवाणुप्पिए,

भोगलामो देवाणुप्पिण, पुत्तलामो देवाणुप्पिण, रज्जलामो
देवाणुप्पिण, एवं खलु देवाणुप्पिण, पमाचई देवी नयणं
मासाणं चट्ठुपडिपुण्णणं जाव चीइकन्ताणं तुम्ह कुलक्रेउं
जाव पयाहिइ । से वि य णं दारण उम्मुक्कवालमावे जाव
रज्जवई राया मविस्सइ, अणगारे वा भावियप्पा । तं 5
ओराले णं देवाणुप्पिया, पमाचईण देवीण सुविणे दिट्ठे,
जाव आरोग्गतुट्ठिदीहाउअकल्लण जाव दिट्ठे ' ॥

तए णं से चले राया सुविणलफखणलपाढगणं अन्तिण
एयमई सोच्या निसम्म द्दुत्तुड करयल जाव कट्टु ते सु-
विणलफखणपाढगे एवं धयासी- ' एयमेयं, देवाणुप्पिया, 10
जाव से अहेयं तुम्हे ययह ' ति कट्टु तं सुविणं सम्मं
पडिच्छइ । २ सुविणलफखणपाढए विउलेणं असणपाणस्वा-
इमसाइमपुप्फुशयगन्धमल्लालंकारेणं सज्जारेइ संमाणेइ, २
विउलं जीवियारिह पीइदाणं वल्लयइ, २ पडिदिसज्जेइ, २
सीहासणाओ अञ्जुदेइ, २ जेजेव पमाचई देवी तेजेव उवा- 15
गच्छइ २ पमाचई देविं ताहिं इट्ठाहिं कन्ताहिं जाव
संलयमाणे २ एवं धयासी- ' एवं खलु देवाणुप्पिण, सुवि-
णसत्थेसि वाशलीसं सुविणा, तीसं महासुविणा, दायत्तरि
सव्यसुविणा दिट्ठा । तत्थ णं देवाणुप्पिण, तित्थगरमायरो
वा चक्कवट्ठिमायरो वा तं चेव जाव अन्नयरं एगं म- 20
सुहाविणं पासित्ताणं पडिबुग्गन्ति । इमे य णं तुम्हे दे-
वाणुप्पिण, एगे महासुविणे दिट्ठे, तं ओराले णं तुम्हे
देवी, सुविणे दिट्ठे, जाव रज्जवई राया मविस्सइ, अण-
गारे वा भावियप्पा । तं ओराले ण तुम्हे, देवी, सुविणे
दिट्ठे ति ' कट्टु पमाचई देविं ताहिं इट्ठाहिं कन्ताहिं जाव 25
दोच्चं पि तच्चं पि अणुबूदइ ॥

तए णं सा पभावई देवी बलस्स रधो अन्तियं एय-
महं सोच्चा निसम्म द्दुत्तुट्ठ करयल जाव एय घयासो-
'एवमेयं देवाणुप्पिया, जाव तं सुविणं सम्मं पडिच्छइ, २
यलेणं रच्चा अब्भणुच्चाया समाणो नाणामणिरयणभत्तिचित्त
5 जाव अब्भुट्ठेइ । अतुरियमचवल जाव गईए जेणेव सए
भवणे तेणेव उवागच्छइ, २ सयंभवणमणुपविट्ठा ॥

तए णं सा पभावई देवी ण्हाया कयवलिकम्मा जाव
सब्बालंकारविभूसिया त गम्भं नाइसीएहिं नाइउण्हेहिं
नाइतिसेहिं नाइकडुएहिं नाइकसाएहिं नाइमडुरेहिं उडम-
10 यमाणसुहेहिं भोयणच्छायणगन्धमल्लेहिं जं तस्स गम्भ-
स्स द्विय मिय पत्थं गम्भपोसण तं देसे य काले य आ-
हारमाहारेमाणी विवित्तमउएहिं सयणासणेहिं पइरिक्कसु-
हाए मणाणुकूलाए विहारभूमीए पसत्थशेहला संपुण्णदो-
हला संमाणियदोहला अविमाणियदोहला चोच्छिन्नदोहला
15 घवणीयदोहला घवगयरोगमोहभयपरित्तासात गम्भं सुहं
'सुहेणं परिवहइ । तए ण सा पभावई देवी नवण्ह मासाणं
'धहुपडिपुण्णाणं अद्धमाणराइदियाणं बीइक्कसाणं सुकुमाल-
'पाणिपायं अहोणपडिपुण्णपञ्चिन्द्रियसरोरं लक्खणधञ्जण-
20 गुणोववेयं जाव सल्लिसोमाकारं कन्त पियदंसणं सुरुवै
दारग पयाया ॥

तए णं तीसे पभावईए देवीए अरूपडियारियाओ
पभावइं देवि पसूय जाणेत्ता जेणेव चले राया तेणेव उवाग-
च्छन्ति, करयल जाव बलं रायं जएणंविजएणं वद्धावेन्ति,
25 २ एव घयासो—'एवं खलु, देवाणुप्पिया, पभावईपिय-

हृयाए पियं निवेदेमो, पियं मे मवउ । तए णं से बले
 राया अङ्गपडियारियाणं अन्तिय षयमहुं सोब्बा निसम्म
 इइतुइ जाव घाराइयणोव जाव रोमकुवे तासि अङ्गपडि-
 यारियाणं मउडवज्जं जहामालियं ओमेयं दलयइ, सेयं 5
 रययाययं विमलसलिलपुण्णं मिङ्गारं च गिण्हइ, २ मत्थर
 घोघइ, २ विडलं जीवियारिहं पीइदाणं दलयइ, २ सक्का-
 रेइ संमाणेइ ॥

तए णं से बले राया कोडुग्गियपुरिसे सहोवेइ, २
 षयं घयासो- 'खिप्पामेव, मो देवाणुप्पिया, हट्ठियणापुरे
 नयरे चारगसोइणं करेइ, २ माउम्माणवइणं करेइ २ 10
 हट्ठियणापुर नगरं सम्मिन्तरवाहिरियं आसियसंमज्जिओ-
 यलित्तं जाव करेइ कारवेइ, २ जूयसइस्सं या चक्कसइ-
 स्सं या पूयामहामहिमसकार या उस्सवेइ, २ ममेयमा-
 णत्तियं पच्चप्पिणइ । तए णं ते कोडुग्गियपुरिसा बलेणं
 रत्ता षयं बुत्ता जाव पच्चप्पिणन्ति । तए णं से बले राया 15
 जेणेव अट्टणसाला तेणेव उचागच्छइ, त चेव जाव मज्जणय-
 राओ पडिनिक्खमइ । उस्सुक्क उक्करं उक्किट्ठं अदिज्जं अभिज्जं
 अभट्ठप्पवेसं अट्ठण्हकोडण्हिम्भं अयरिमं गणियाघरनाडइज्जं
 कलिय अणेगतालावराणुवरियं अणुद्धुयमुइहं अमिलायम-
 ल्लदामं पमुइयपकीलियं सपुरज्जणजाणवयं दसदिवसे दिइ 20
 वडियं करेइ । तए णं मे बले राया दसाहियाए दिइव-
 डियाए वट्टमाणीए सइए य साहस्सिए सयसाहस्सिएय जाए
 य दाए य भाए य दलमाणे य द्वावेमाणे य, सए य
 साहस्सिए य लम्मेमाणे पडिच्छेमाणे पडिच्छावेमाणे षय
 विहरइ । तए णं तस्स दारगस्स अम्मापियरो पढमे दिवसे 25
 दिइवडियं करेइ, तए दिवसे चन्दसूरदंसणियं करेइ, छहे

- दिवसे जागरियं करेइ, एकारसमे दिवसे वीइकन्ते निव्बु-
त्ते असुइजायकम्मकरणे संपत्ते चारसाहदिवसे विउलं
असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ जहा सिवो,
जाव खत्तिण य आमन्तेन्ति, २ तथो पच्छा ण्हाया कय,
5 तं चेव जाव सक्कारेन्ति संमाणेन्ति, २ तस्सेव मित्तणाइ
जाव राईण य खत्तियाण य पुरओ अज्जयपज्जयपिउप-
ज्जयागयं बहुपुरिसपरंपरणरूढं कुलाणुरूढं कुलसरिसं
कुलसंताणतन्तुयद्धणकरं अयमेयालुं गोणं गुणतिक्कणं
नामधेज्जं करेन्ति- 'अग्हा णं अग्ह इमे वारए धलस्स
10 रत्तो पुत्ते पमावईए देवीए अत्तए, तं होउ णं अग्ह एयस्स
दारगस्स नामधेज्जं महव्वले २, ।' तए णं तस्स दारग-
स्स अम्मापियरो नामधेज्जं करेन्ति 'महव्वले' ति ॥

- तए णं से महव्वले वारए पञ्चचाईपरिगहिण, तं
जहाखोरघाईए, एवं जहा दढप्पइन्ते, जाव निघोयनिव्वाधा-
15 यसि सुइसुहेण परिवइइइ । तए णं तस्स महव्वलस्स
दारगस्स अम्मापियरो अणुपुब्बेण टिइयडियं वा चट्ठ-
वंसावणियं वा जागरियं वा नामकरणं वा परंगामण वा
पयवंकमण वा जेमामणं वा पिण्डवद्धमणं वा पेउजपावणं
कण्णवेहण वा संवच्छरणडिलेहणं वा चोलोयणगं च उघ-
20 णयणं च अन्नाणि य वहुणि गम्भाघाणजम्मणमाइयाइं कौ-
उयाइं करेन्ति ॥

- तए णं तं महव्वलं कुमार अम्मापियरो साइरेगट्टवासणं
जाणित्ता सोमणंसि तिहिकरणनक्खत्तमुहुत्तंसि, एवं जहा
दढप्पइन्तो, जाव अलंभोगसमत्थे जाए यावि होत्था ।
25 तए णं तं महव्वलं कुमारं उम्मुक्कवालमावं जाव अलं-
भोगसमत्थं वियाणित्ता अम्मापियरो अट्ट पासायवडि-

सप करेन्ति, अम्भुगायमृसियपहसिप इव, वण्णओ जहा
रायपसेणइज्जे, जाव पडिरूवे । तेसि णं पासायघडिसगा-
णं बहुमज्झदेसमागे एत्थ ण महेग भवण करेन्ति अणे-
गखम्मसयसंनिविट्ठं, वण्णओ जहा रायपसेणइज्जे, पेच्छा-
घरमण्डयंसि जाव पडिरूवे ॥ 5

तए णं तं महप्पलं कुमारं अम्मापियरो अन्नया कया-
वि सोमणेसि तिहिरुणदियसनक्खत्तमुहुत्तंसि ण्हायं
कययलिकम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभू-
सिपं पमक्खणगण्हाणगोयवाइयपसाइणहुङ्गतिलगकट्ठणअ-
यिहययहुउयणीय मङ्गलसुजम्पिपहि य चरकोउयमङ्गलो- 10
ययारकयसन्तिकम्मं सरिसयाणं सरित्तयाणं सरिव्वयाणं
सरिसलायणरूवजोव्वणगुणोव्वेयाणं विणीयाणं कयको-
उयमङ्गलपायच्छित्तानं सरिसएडितो रायकुलेहितो आणि-
हियाणं अट्ठण्हं रायवरकन्नाणं एगदिवसेणं पाणि गिण्हायिसु ॥

तए णं तरुत्त महाबलस्स कुमारस्स अम्मापियरो 15
अयमेयारूपं पीइदाणं दलयन्ति । तं जहा-अट्ठ हिरण्ण-
कोडीओ, अट्ठ सुवण्णकोडीओ, अट्ठ मउडे मउडप्पवरे,
अट्ठ कुण्डलजुए कुण्डलजुयप्पवरे, अट्ठ हारे हारप्पवरे,
अट्ठ अद्धहारे अद्धहारप्पवरे, अट्ठ एगावलीओ एगावलि-
प्पवराओ, एवं अट्ठ मुत्तावलीओ, एवं कणगावलीओ एवं 20
रयणावलीओ, अट्ठ कडगजोए कडगजोयप्पवरे, एवं तुडि-
यजोए, अट्ठ खोमजुयलाइं खोमजुयलप्पवराइं एवं यडग-
जुयलाइं, एवं पट्टजुयलाइं, एवं दुगुल्लजुयलाइं, अट्ठसिरोओ,
अट्ठ हिरीओ, एवं चिईओ, किच्चीओ, बुद्धीओ, लच्छीओ,
अट्ठ नन्दाइ, अट्ठ मद्दाइ, अट्ठ तले तलप्पवरे, सव्वरयणा- 25
मए, णियगवरमवणकेऊ अट्ठ झए झयप्पवरे, अट्ठ वए
वयप्पवरे दसगोसाहस्तिण्णं वण्णं, अट्ठ नाडगाइं नाड-
गप्पवराइं यत्तोसयद्धेणं नाडण्णं, अट्ठ आसे आसप्पवरे.

- सव्यरयणामय सिरिधरपडिरुवय, अट्ट हत्थो हत्थिप्पवरे,
 सव्यरयणामय सिरिधरपडिरुवय, अट्ट जाणाइं जाणप्पव-
 राइं, अट्ट जुगाइं जुगप्पवराइं, एवं सिवियाओ, एवं स-
 न्दमाणीओ, एवं गिल्लीओ, थिल्लीओ अट्ट वियडजाणाइं
- 5 वियडजाणप्पवराइं, अट्ट रहे पारिजाणिण, अट्ट रहे सं-
 गामिण, अट्ट दासे दासप्पवरे, अट्ट हत्थो हत्थिप्पवरे,
 अट्ट गामे गामप्पवरे, दसकुलसाहस्सिबणं गामेणं, अट्ट
 दासे दासप्पवरे, एवं चेव दासीओ, एवं किहूरे, एवं
 कञ्चुइज्जे, एवं घरिसघरे, एवं महत्तरण, अट्ट सोवणिण
- 10 ओलम्भणदीवे, अट्ट रुप्पामय ओलम्भणदीवे, अट्ट सुवण्ण-
 रुप्पामय ओलम्भणदीवे, अट्ट सोवणिणम उक्कञ्चणदीवे,
 अट्ट पञ्जरदीवे, एवं चेव तिणिण वि, अट्ट सोवणिणय थाले,
 रुप्पामय थाले, अट्ट सुवण्णरुप्पमय थाले, अट्ट सोवणिण-
 याओ पत्तीओ ३, अट्ट सोवणिण्याइं थासयाइं ३, ' अट्ट
- 15 सोवणिण्याइं मल्लगाइं ३, अट्ट सोवणिण्याओ तालियाओ
 ३, अट्ट सोवणिण्याओ कावइआओ ३, अट्ट सोवणिणय
 अवण्डण ३, अट्ट सोवणिण्याओ अवयक्काओ ३, अट्ट सो-
 वणिणय पायपोहण ३, अट्ट सोवणिण्याओ मिसियाओ ३,
 अट्ट सोवणिण्याओ करोडियाओ ३, अट्ट सोवणिणय पल्लंके
- 20 ३, अट्ट सोवणिण्याओ पडिसेज्जाओ ३, अट्ट हंसासणाइं
 कोआसणाइं, एवं अट्ट गरुलासणाइं, उन्नयासणाइं, पण-
 यासणाइं दीहासणाइं, भदासणाइं, पक्खासणाइं, मगरा-
 सणाइं, अट्ट पउमासणाइ, अट्ट दिसासोवत्थियामणाइं अट्ट
 तेलसमुग्गे, जहा रायप्पसेणइज्जे, जाव अट्ट सरिसवस-
- 25 मुग्गे, अट्ट खुज्जाओ, जहा उववाइण, जाव अट्ट पारिसी-
 ओ, अट्ट छत्ते, अट्ट छत्तघारीओ चेढीओ, अट्ट चामराओ,
 अट्ट चामरघारीओ चेढीओ, अट्ट तालियण्टे, अट्ट तालि-

यण्टंघारीओ खेडीओ, अट्ट करोहियाघारीओ खेडीओ,
 अट्ट खीरघाईओ, जाय अट्ट अङ्कघाईओ, अट्ट अङ्गमहि-
 याओ, अट्ट पहावियाओ, अट्ट पसाहियाओ, अट्ट वण्णग-
 पेसीओ, अट्ट चुण्णगपेसीओ, अट्ट कोट्टागारीओ, अट्ट द-
 वकारीओ, अट्ट उवत्थाणियाओ, अट्ट नाडइज्जाओ, अट्ट 5
 कोडुम्बिणीओ, अट्ट महाणसिणीओ, अट्ट मण्डागारिणीओ,
 अट्ट अज्जागरिणीओ, अट्ट पुक्कधारिणीओ, अट्ट पाणि-
 धारिणीओ, अट्ट खलिकारीओ, अट्ट सेज्जाकारीओ, अट्ट
 अग्निन्तरियाओ, पडिहारीओ, अट्ट बाहिरियाओ पडिहा-
 रीओ अट्ट मालाकारीओ, अट्ट पेसणकारीओ अन्न या 10
 सुवहुं हिरण्णं या कम्मं या दूतं या विडलवणकगग जाय
 सन्तसारमायइज्ज, अलाहि जाय आसत्तमाओ कुलवत्ता-
 ओ पकामं दाउ, पकामं भोत्तुं, पकामं परिभाषउं । तए णं
 से महज्जले कुमारो एगमेगाए भज्जाए एगमेगं हिरण्णकोट्टि
 दलयइ, एगमेग सुवण्णकोट्टि दलयइ, एगमेग मउडं, मउडन्प- 15
 थरं दलयइ, एवं तं चेष संयं जाय एवमेगं पेसणकारी
 दलयइ, अन्नं या सुवहुं हिरण्णं या जाय परिभाषउं
 । तए णं से महज्जले कुमारो उप्पि पसायवरगए जहा
 जमालो जाय विहरइ ॥

तेणं काळेणं तेणं समणं विमलस्स अरहओ, पओ 20
 पय धम्मयोसे नामं अगगारे जाइमंएग्गे, यण्णओ जहा
 केसिमाविस्स, जाय पञ्चहि अणगारसरहि नहि मंयति-
 युहे पुञ्चाणुपुत्तिं चरमाणे मामाणुगामं दइज्जमाणं तेणं
 इत्थिगगपुरे नगरे, जेमेव सद्वसवमे उज्जाने, नेमेव
 उवागच्छइ २ अट्टापडिक्खं उग्गहं ओगिणइ, २ मंजमेगं 25
 तथमा अण्णणं भावेमाणे विहरइ । तए णं इत्थिगग पुरे
 नगरे सिघाडगतिप० जाय पाग्या पञ्चमसइ ॥

तए णं तस्म महज्जलस्म कुमारस्म तं महया जण-
 सहं या जणवूहं या एव जहा उमाओ नह्य चिन्ता-
 तहेव फञ्चुइज्जपुरिमं मदावइ, कन्नुज्जपुरिमो चि तहे

- अमखाइ, नवरं धम्मघोसस्स अणगारस्स, आगममगदिया-
विणिच्छय करयल० जाव निग्गच्छइ । एवं खलु वेवाणु-
प्पिया; विमलस्स अरहंओ पउप्पण-धम्मघोसे नामं अ-
णगारे, सेसं तं चेव जाव सो वि तहेव रद्वरेणं नि-
5 गच्छइ । धम्मकहा जहा केसिसामिस्स । सो वि तहेव
अम्मापियरो आपुच्छइ, नवरं धम्मघोसस्स, अणगारस्स
अन्तिये मुण्डे भविता अगाराओ अणगारियं पइयइत्तए ।
तहेव युत्तपडिबुत्तया, नवरं द्दमाओ, य ते, जाया, विज्ज-
लरायकुलवालियाओ, कल्ल० सेसं तं चेव जाव ताहे
10 अकामां चेव महब्बलकुमार एव वयासी-‘तं इच्छामो
ते, जाया, एगद्विसमवि रज्जसिदिं पासित्ताइ’ । तए
णं, से, महब्बले, कुमारो अम्माप्पियराणं, वयणमणुयत्तमाणे
तुत्तिणोए संविइइ । तए णं, से, बल्ले, राया, कोट्टमियपु-
त्तिसो सद्दामेइ, एवं जहा-सिन्नमहस्स तहेव रायाभिसेमो
15 भाप्पियमो, जात, अभिसिञ्चइ । करयलपरिगदिय
महब्बलं कुमार जणं विज्जणं वज्जावेत्ति,
२ जाव एवं वयासी-‘अण, जाया, किं पयच्छामो,
सेसं जहा जमालिस्स तहेव, जाव तए णं से महब्बले
अणगारे धम्मघोसस्स अन्तिये सामाइयाइ चोइस्स पु-
20 ष्याइं अदिज्जइ, २ बह्महिं चत्तथ जाव विविचेहिं तवां
कम्मेहिं अप्पाणं भावेमाणे बहुयडिपुण्णाइं हुवालस-
वासाइ सामण्णपरियाणं पाउणइ, २ मासियाए
मंलेहणाए सद्धिं भत्ताइं अणसणाए आलोइय-
पडिक्कन्ते समाहिपत्तं कालमासे, कालं किञ्चा उड्डु-
25 चन्दिमसूरियं जहा-अम्महो, जाव, यम्मलोए कप्पे देव-
त्ताए उववत्ते । तथ णं, अत्थेगाइयाणं देवाणं दस साग-
रोवमाइं ठिईं पन्नत्ता; तथ णं-महब्बलस्स वि दस, सा-
गरोवमाइं ठिईं पन्नत्ता ॥

Notes.,

N. B. The references are to Pages.

Page 3. निर्वावल्याभो is a collective name applied to a collection of the last five उपदृग्ग namely कपिया, कप्यवर्द्धियाभो, पुष्पिया, पुष्पबुलियाभो and lastly बहिदसाभो. This title finds its justification only in the first. वग. Compare अवसुमकडकम्मपन्मारेणं. कालमासे कालं किच्चा चउत्तपीए पंडकप्पमाए. पुदवीए, हेमाभे नए नेरुयत्ताए इववन्ने (28, 25.)

कपिया is the name of the eighth उपदृग्ग and the first वग of निर्वावल्याभो. It was so called because it forms a foundation (कप; कल्पना) of the whole work.]

तेणं, कालेण तेणं समयेणं means at that time in that epoch. According to Jainism काल is the highest genus of which समय is the lowest species. It is divided into उत्तपिणी the Aeon of Increase and अवसपिणी the Aeon of Decrease. They are further divided into सुसममुत्तमा, सुसमा, सुसमदुत्तमा, दुत्तममुत्तमा, दुत्तमा, and दुत्तमदुत्तमा. सुसममुत्तमा forms the first epoch of the अवसपिणी and the last of the उत्तपिणी and means a time when happiness is beyond par. This division, so to say, is entirely arbitrary and just resembles the कृत, द्रपद, त्रेता, and कलि of the Vedantins.]

अवसुहम्मे (आर्यसुधर्मन्) was the fifth गणधर out of eleven. He is rather an important figure in as-

much as he put the preachings of महावीर in the सूत्र form. Compare अत्य भासद् अरिहा, सुतं मयति गणदरा जिउणं. All the nine गणधरा had died during the life-time of महावीर excepting गौतम (who died immediately after महावीर) and सुधर्मा. In this way, सुधर्मा is the first man through whom the teachings of महावीर had come down to the Jains. He had a pupil named जम्बू, जम्बू puts the questions every now and then to सुधर्मा who in his turn answers them to the pupil's satisfaction. Most of महावीर's principles are conveyed through such dialogues. They certainly remind us of Socrates and his pupils.

रायगिहे is राजग्रह the modern Rajagir in Behar and Orissa. It has the honour of being very frequently visited by महावीर and very many Jain monks.

रिद्धं, for the full passage see Appendix 1.

गुणसिद्ध is गुणशिलक which is the name of the temple. Note that in those days the Jain ascetics usually took their abode in the outside of the city. This was done only to ensure mental tranquility and never from any misanthropic motive. Moreover they had a very large number of monks with them to manage whom required a big place like a garden. On the other hand महावीर did recognize the value of associating with the public.

This fact will find its corroboration in his far-sighted and definite scheme of चतुर्विधबंध.

[वृण्णओ means description. There are stereotyped descriptions of the temple, king, assembly-hall etc in सववाह्वय and वृण्णओ means such stereotyped description. It is to be supplied here from that book.] For such a full description see Appendix I. जाह-संज्ञे is one born of a noble family from mother's side. It has got to be distinguished from कुलसंपन्न in which case it means one born of a noble family from father's side. केकी was the renowned pupil of पार्थनाथ the twenty-third तीर्थंकर. He enlightened the famous king परकी by a very convincing debate which occurs in रायपसेनियसूत. उगंध ओविहिंता having sought for the abode after the manner prescribed, Jain monks have not to accept and use anything which is not offered to them. In the same manner they cannot utilize a residence which is not sought for and given by the owner. श्रवण is of six-types. परिषा usually contains laymen, lay women, kings and members of untouchable class also. Any one is allowed to attend the sermon without distinction of caste and creed. This is the best illustration of catholicity of the Jain seers.] वृण्णओ कहिओ a stereotyped description of religion will be found in Appendix I: समचउरससंज्ञा there are in all six figures (संज्ञा = संस्थान) of different types. समचउरससंज्ञा is the first

of them and it means that posture in which the four "ends" of the body are equidistant when seated in a position called पर्यङ्कसन or पद्मासन. It means, in other words, the distance between the right shoulder and the right knee, when seated in a position called पद्मासन, the distance between the left shoulder and the left knee, that between the two knees and lastly that between the two shoulders is quite equal. This is called समचतुरस्रसंस्थान a posture in which the distances between all the four above-mentioned "ends" are equal. This is considered one of the many excellent physical signs and जम्बू was favoured with that. संक्षिप्तविपुलतेजोलेखः (The commentator of शातघर्मकथाङ्गन writes: संक्षिप्ता शरीरान्तर्बसिनी विपुला धनैकयोजनप्रमाणक्षेत्राभितवस्तुदहनसमर्था तेजोलेखा विशिष्टतपोजन्यरन्ध्रविययप्रमवा तेजोज्वाला यस्य स संक्षिप्तविपुलतेजोलेखः) One endowed with that rare fiery lustre which lies latent (at the time of inactivity), which is able to consume things (animate or inanimate) even though they may be situated at a very long distance, as a result of particular austere penances. In all there are six लेखा namely हृत्, नील, शरीर, तेजो, पद्म, and शुक्ल. No appropriate, single, english word can be found for लेखा. Dr. Hoernle tries to convey the sense of लेखा through the words "Psychic Force". लेखा very properly means a particular

physical shape of the soul-particles¹ which they assume through one of the Trinity of Activities called मनोयोग. Its व्युत्पत्ति will be तिर्यक्ते-स्थित्यते आत्मा कर्मणा संहारया इति हेत्या. So this much is clear that wherever there is मनोयोग (thought-activity), there is हेत्या and vice versa and therefore हेत्या is to be found in one who is on the 13th step of the Spiritual Ladder called सजोगी केवली and never in one who is on the 14th step called मजोगी केवली. There is invariable concomitance between the two. This doctrine of हेत्या has its parallel in योगदर्शन of पतञ्जलि. Compare " कर्माशुक्लकृष्णं योगिनं त्रिविधमितरेषाम् ॥७॥ This तेजोहेत्या can be very well compared with क्षपेत्क्षिति of the ancient sages. It is a power obtained through practising very hard austerities. This very power was exercised by मोक्षलोक on महावीर but this fiery power was calmed down by the tranquilizing शैवि-हेत्या of महावीर. One desiring to obtain such a fiery power as this should fast for six months breaking them on every two days by so many grains of gruel that can remain safely on the nail and faultless water and keeping his hands up during the whole course, उद्धृज्यान् with the knees upwards. That posture in which the knees remain upwards is to be differentiated from नीरोद्धृज्यसन and उद्धृज्यसन. उद्धृज्यन् plural is used to denote collection of the-

last five उपाङ्गः which are included in a single book called निरयावलिवायो.

Page 4. काल सुकाल etc are the names of the chapters of निरयावलिवायो. They are named after the principal persons figuring in them. काल and others were the step-brothers of कृणिय. कृणिय was the son of धेनिङ्क, the king of राजगृह by his principal wife चेन्नगा who was the daughter of king चेन्नग of वैशाली. धेनिङ्क had nearly as many wives as twenty three. कृणिय is अवतारशत्रु of the Buddhas. He is also known in the Jain books as अशोकचंद्र, वज्रीविदेहपुत्र, and विदेहपुत्र.

Page 5. काली was the stepmother of कृणिय and one of the wives, along with चेन्नगा, नंदा, सुकाली, महा-काली and others, of धेनिङ्क. गहलवूहे (Loc. sing. and not Nom. sing.) is an arrangement of the army of कृणिय in the shape of an eagle, while that of चेन्नग's army was in the shape of a cart (रथवूहे). एका-रथमेव सज्जेण, कृणिय and his ten step-brothers joined in the battle called रथमुल against हउ and विहउ who were full brothers of कृणिय and whose cause, as it was found just, was warmly espoused by चेन्नग. So each of the princes (काल and others) came on the battlefield with the eleventh part of the whole army. That eleventh part, as is said before, consisted of three thousands of elephants, chariots, and horses, as well as three crores of

infantry. **रघुसल** is the name of the battle arranged finally by **चमरेन्द्र** and **शमेन्द्र** to defend **कृणिय** against **चेहर**. It is written in the Jain canonical books that ninety-six lacs of people were killed in that great war. **रघुसल** was so called because in that battle no warriors were employed afterwards from **कृणिय**'s side but simply a chariot without a charioteer and horses was employed. It contained only a **मुषल** in it which was killing the hostile army through divine power. It saved **कृणिय**'s army and at the same time killed the hostile army. It is not a chariot to chariot fight as is likely to be mistaken. **कुंदुम्बजागरिणि जंगरमाणीए भयवेयारुवे भज्जत्तिए (जाव) समुसजित्था**, Queen **Kali**'s mind was engaged in thoughts of domestic affairs and was thus keeping awake. Just at this time a thought amongst others about her son **बाल** flash'd on her.

... **मणे** means "Should I hope?" **काले मं-कुमारे-कइ जीवमाणं पासिजा ?** Here **काले कुमारे** is to be taken in accusative case. **ओदयमण** in low spirits.

तद्धारणं of the ideal saints as described in the canonical books. **विउलसस अउसस गइणयाए** to learn plenty of things. **गइणयाए** is **गइणाय**. The Prakrit languages generally have no Dative forms. They use gen. for dat e. g. **णमो देवसस**. Still however there are some such forms as **गइणयाए**, **अगए**, **पउजुयासणाए** **कोदुम्बिअपुरिसे**. Two words very frequently occur in the Jain canonical books in.

the sense of servants. They are कौटुम्बिकपुंस्य 'and दसवेद. Meaning of कौटुम्बिकपुंस्य will be 'the member of one's family. From this we can safely say that a custom of engaging family members as servants at that time was in vogue And कौटुम्बिकपुंस्य was exclusively used to denote this class of servants, दसवेद denotes that the servants belonged to a family of slaves. These people had to remain as servants during their whole life time, while this was not so in the case of कौटुम्बिकपुंस्य वयासो, spoke, said, the form of the Aorist from वय, SK वद् to speak.

Page 6. उवटुविता जाय पवगिर्गान्त, servants were ordered to keep ready the carriage and to inform her of the same. क्यवलिहम्मा having worshipped family-gods. अप्यमहाधामरणांलिय सरीरा with a body adorned with few but costly ornaments. तए णं सा फाले देवी.....पज्जुवासाः—Kali ordered for the excellent chariot meant for religious purpose. She seated herself in it and passing on the royal road came up to पूर्वमरुचैत्य in the garden. She then alighted from the chariot and went to महारौर surrounded by a number of servants, offered her homage through स्तोत्रs and then she, actually bowing to him, stood before him with courtesy and hands folded. This is a patent custom observed by kings and queens alike while going to pay respect to any prophet of Janism.

यम्मकरा-भाषितंवाः A typically religious discourse is given in full in Appendix I. अहोकी seeing काली and her retinue, preached a religious sermon which ended in propounding that a layman or a laywoman, as the case may be, can become आराधक (a true disciple entitled to emancipation through practising rules of conduct based on knowledge and believed by faith) or आराधिका by strictly adhering to rules.

Page 7. हयमहियपवरवीरपाश्यमिबडियमिन्वज्जपपशगेः इतः सैन्यस्य हतवात्, मयितो मानस्य मन्यनात्, प्रवर्षीतः सुभटा घातिताः यस्य तथा निपतिताः सिद्धज्वाः यद्वर्षादिविह्वलाः केतवः पताकाश्च यस्य च तथा । Who was deprived and disturbed and whose distinguished warriors had been destroyed as well as whose emblems, banners and flags were fallen. It is better to take हय and मयिय as qualifying काल rather than taking them as qualifying वीर. It is a कर्मचार्य compound of पदचतुष्टय.

निरालोकाग्रे दिशाग्रे करेमाणे, depriving (all the ten) directions of their natural light (by the dust raised by his army). सपक्षं सपदिदिक्: Commentator writes सपक्षं समानपार्श्वं समानवामेतरपार्श्वतया, सप्रनिदिक् समानप्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थः, अभिमुखाग्रमने हि परस्परस्य समाविव दक्षिणवामपार्श्वौ भवतः एवं विदिशावपीति । In short, it means that they both (काल and चेङ्ग) were quite face to face. आगुहते is variously rendered into Sanskrit by

आशुस्रः (very angry; or 'easily excitable'), आशुरेक (आशुर + उक् = आशुरेक meaning one who used terrific words just like devils and lastly by आशुश्च meaning easily excitable. There is no difference of meaning yielded by the first and third rendering. It can be also rendered by आशुरेक but without any difference of meaning. But then it will be, strictly speaking, आशुरसे. मितिमिसेमाने is a pres. part from मितिमिसे a देही root meaning "to burn with anger."

वह्मई टाणं ठाड़, he assumes an attitude (in shooting) named विशाख in which the archer stands with the feet a span apart. It does not mean at all that he places his arrow on his bow. Moreover if it is to be derived from विशिख, then it will be बह्मई

एकाह्वं कूडाह्वं (Sk. एकाहृत्य कूडाहृत्य) These words should not be rendered into Sanskrit by एकापातं कूटापातम्. In the first place they can not be so rendered according to strict rules of grammar and in the second place it will be wrong to assign an adverbial sense to it. So it is better to take them एकाहृत्य कूटाहृत्य as qualifying काल कुम्भर who was fit to be done away with by one blow like that of a कूट (पाषाणनश्यन्नविद्येय) by चेदम्. Just as कूट pounds a thing with its one blow so also चेदम् did काल by one blow only. In this sense एकाहृत्य and कूटाहृत्य will be simple adjectives qualifying काल.

उत्तर उद्देह. commentator श्री चन्द्रमूर्ति thus explains it as उत्पन्न मुखा ऊर्ध्वं वर्तनं तथा उत्तिष्ठति meaning she stands up by rising from her seat.

Page 8. चतुर्थीए पृच्छमाए पुडवीए, this is the fourth of the seven hells according to Jainism. हेमाम is a portion of it technically called नरकवास, दुससागरों-वमटिइएमु नेरइएमु, amidst those infernal beings, whose age is ten सागरोपमः, अहुमकडवम्मपम्मारेण, on account of lot of bad deeds, कालमुसे बालं दिट्ठा, dying at the destined time.

तंसि तारिसवसि वासवरसि, in a house of such a description, सीई सुविगे गगितामं, queen चेत्तणा saw a lion in a dream which indicated that she would get a son as strong as a lion. जहा पमावई, this पमावई was the queen of महापल figuring in भगवतीसूत्र (11, 31) and whose full description is given in Appendix II.

Page 9. तिन्हं मासानं बहु पदिपुण्णमं, when three full months were over. दोइले पाउन्भूए, she had a pregnancy-desire. उयरवलीमंसेहिं ठालेहिं य तलिएहिं य मज्जिएहिं, with meat of the folds of the belly roasted, fried with oil and broiled. In connection with this it is to be noted here that चेत्तणा had a very bad longing. If it be fulfilled it will endanger धेनिह's life and if it is not fulfilled, the queen will continue becoming leaner day by day and that was also not desirable. However the difficulty was got over by the farsighted plan of Abhaykumar. आसाएमाणिओ (जाव)रमाए मागीओ, the commentator makes a nice distinction here between the two words, He

आसाएमाणीओ। is ईक्षेत्स्वादवन्त्यो बहु च त्यजन्त्य इधुखण्डादेरिव; परिमाए-
 मणीओ। is. सर्वमुपभुञ्जानाः (परस्पर दवन्त्यः). They can be
 translated by tasting and eating.

तंसि दोहलसि भविणिज्जमाणसि, when that desire was
 not granted. ओमन्थियनयणवयणकमल, the queen whose
 lotus-like eyes and face were withered (भवमंथित)
 एयमट्ट नो आडाइ नो परिवाडइ, neither does she honour
 the words nor pay heed to them. We come across
 this typical expression very often in the canonical
 literature to express dis-inclination to disclose one's
 opinion.

Page. 10; एयमट्टस नो भरिहे सवणयाए ?, Am I not
 fit to be informed of (your) inner motive ? चेहणा
 does not reveal her desire, perhaps, out of shame.
 But she has to reveal it when she is pressed by
 her loving husband twice or thrice. अहं नं तद्वाञ्छतिहामि
 अहं नं तव दोहलस उपत्ती भविस्सइ. I shall so exert as your
 desire will be satisfied. उप्पत्तियाए य वेणइयाए कम्मियाए य
 परिणमियाए य, by intellect derived from very birth,
 acquired by discipline, by practice, and by experi-
 ence. This is a fourfold division of intellect. आये
 वा उवाय वा ठिइ वा, ways, means and method.

Page. 12. सूनओ अत्तं मांसं रुद्धिं मत्तिपुट्ठं व. गिणइ,
 Bring from slaughter-house flesh, blood and bla-
 dder. Abhaya Kumar is very much noted for his
 ready-wit, farsight and superb genius. He was

also, a dutiful son. He wanted anyhow to relieve his father of this new trouble and therefore he hatched a plan according to which he ordered his confidential servants to bring fresh flesh, blood and bladder from a slaughter-house, which, according to previous understanding with his father, he placed on his father's belly and began operation while the queen was kept behind the curtain to see the operation with her own eyes and get assurance for herself. In this way the queen's desire to taste her husband's flesh was satisfied while really speaking the flesh was of some animal. This is how Abhaya tided over a difficulty. अणुकम्पियं करो, the commentator श्रीचंद्रसूरी takes अणुकम्पियं to mean आत्म-समीपस्थं. It means he puts it in his vicinity.

सेनियं रायं राहस्यमयं सयनिज्जसि उत्तानयं निवज्जावेद, he asks the king श्रेयिक to lie down on his back on a secret bed. He then spread the flesh and the blood on the belly and covered them by a bladder. And after that he wrapped all those by a cloth. चेद्वयं देवी उर्विं पासाए अवज्जेयणवरमयं ठवावेद, he got queen चेद्वयं to be seated on a palace so as to have a good look at the operation. रायं अलियमुच्छिद्यं करो, the king shows a pretended swoon.

Page. 13. पुब्बरात्तावरत्तकालसमयसि, (पूर्वरात्रापररात्रकालसमये) exactly at midnight, तं, सेयं, सल्ल-etc. Queen चेद्वयं-

thought that the offspring must be of a wicked character because it produced in her a desire to devour the flesh of its father. Therefore she wished that the child should not see the light of the day and hence she tried to secure abortion.

Page. 14. उच्चावयहि आओसणाहि आओमई, he blamed her in strong and mild terms. उच्चावयसवहसावियं करेह, he gave her oaths of various types to ensure child's safety. आगदगुलिया कुक्कुडपिच्छण इभिया यदि होत्या, the tip of the finger was hurt by the (sharp-edged) feather of the cock.

Page. 15. डिहवडिय (स्थितिपतितां कुलक्रमयातं पुत्रजन्मानुष्ठानम्) Hereditary custom of Birth-day celebration. There are many other customs also such as जातकर्मन् (observed on the first day), चंद्रसूर्यदर्शनिष्ठा (observed on the third day when the moon and the sun are first shown to the child), जायन्तिष्ठा (observed on the sixth day), and नामधेयकरण (observed on the twelfth day). डिहवडिया or स्थितिपतिता (birth-day celebration) was observed annually on the date when the child's birth might have taken place. "कूणिय" सि, prince was named कूणिय as the tip of his finger was cut off by the cock's feather. जह मेहस्प..... अट्टओ दाभे.. He was given gifts of eight articles of every best thing just as भैषजुमार was given eight दोटीः of unwrought gold, eight कोटीः of wrought gold etc. etc. For further details see page 38 of हातापर्मदयादन (आगधेदय समिति edition).

Page. 16. अन्तराणि च छिद्राणि च विरहाणि च, commen-
tator of हातथर्मक्याङ्ग gives following meanings:-
अन्तरं अवसरे, छिद्र अपद्वारं, विरहं विजनत्वं, (see page 81 of
हातथर्मक्याङ्ग, आगमोदय समिति edition). श्री चरसूरि the
commentator of निर्या० seems to support the above
interpretations of अमयदेवसूरि with this difference
that he takes छिद्राणि to mean अल्पपरिवारादीनि. अन्तर
also means weak point in character छिद्र is also
used in the sense of blemishes in character in
सुपासनाहचरियम्. But these latter meanings will be
rather unsuitable here as we know that it would
help कूणिय very little if he went on simply find-
ing bad traits of character of so mighty a king
as सेणिय with the intention of getting rid of him.
So अमयदेव's interpretations which are supported
by the commentator of निर्या० will suit the con-
text here. They will, then, mean opportune
moments, side-doors, and solitary places (where
कूणिय can easily do away with the king and con-
sequently ascend the throne).

Page. 16 इवम्, immediately. Its Sanskrit
equivalent अर्वाच् as given by Pandit Hargovindas
in पादप्रसङ्गमहण्यो is doubtful. It is not used in the
sense of इदम् also. At the best it is a देशी word
meaning immediately.

Page. 17. अच्युतनेशपुराणसं, one who cherishes ex-

extreme affection and love. तए णं से कूणिय राय...स्ते ? चेहणा, the mother of कूणिय, did not well receive her son कूणिय, when the latter came to pay respect to her. She stated as its reason the 'imprisonment of सेणिय by कूणिय whereupon the latter said that he was forced to do so as his father king सेणिय wanted to murder him, beat him, imprison him, insult him. This was, of course, a falsehood. In order to prove his fears groundless and to emphasize his father's love for him, चेहणा related to him the whole history from pregnancy-desire to cock-feather incident. This set him repenting and rectifying his error as we shall see further on.

ii दुहु ण, अम्मो,.....पहारेत्थ यमणाए, कूणिय now repents and confesses that he did very bad. He then went to unfetter his father taking an axe with him. His father sees him with the axe and anticipating some fresh evil ends by taking a deadly poison. पहारेत्थ 3rd. per. sing. Past Tense of मार with प्र to resolve. यमणाए is यमनाय, similar to छवणाए, भट्ठाए, पग्गुवांसणाए अपरययवत्थिय, (SK अप्रायितप्रायिक), one seeking that which is never sought for by any, that is, a seeker of death. विरिदिरिपिबच्चिए (SK श्री होपिबच्चित्त) unmeritorious and shameless. कुमारेण (SK कु+मार) by disgraceful killing. मालुङ्गं विधं, deadly poison-that tears asunder the palate.

Page. 18. मुहुत्तन्तरेण परिणममानसि; its virulent action began after a मुहुत्त (forty-eight minutes). Here मुहुत्त simply means short time. निष्पाणं, निश्चेष्टं, जीवविष्यज्जडं, ओदृग्णं, breathless, motionless, soul-less, and fallen. अपुण्येणं सकयपुण्येणं, by one who is unfortunate and who has not done meritorious deeds in past.

Figure 3 after रोयमाणे stands for रोयमाणे, कन्दमाणे, and विलवमाणे. इच्छोसञ्चारसमुदयं नीहरणं करोति, he performs his cremation-ceremony with great pomp and reverence. जेव चंपानगरी.....होत्या, कूणिय was now full of repentance so much so that he did not even endure the unpleasant sight of the seat of his father's tragic death. So in order to have a change of place and consequently to forget the misery he took to चंपानगरी.

Page. 19. तए नं तस्स वेदइस्स कुमारस्स.....हारे पुब्ब-विजे, the whole story runs as follows:—King सेणिय had two excellent things namely अदारसवकहार (so called as it had curves at eighteen points) and सेयणगहत्थी (so called as it was always in rut). They were severally as costly as the whole of his kingdom. सेणिय thought to entrust कूणिय with kingdom and two of his sons इज्ज and विहज्ज who were the younger brothers of कूणिय with सेयणगहत्थी and अदारसवकहार respectively.

He actually gave सेयग and अक्षरसर्वकहार to हृद and विहद but he could not make over the throne to कूणिय as we know he poisoned off himself before he could do the same. After सेणिय's death, कूणिय assumed kingship and हृद, विहद enjoyed with सेयग and अक्षरसर्वकहार. This enjoyment of हृद and विहद was not put up with by पद्मावती a beloved wife of कूणिय who tauntingly retorted " कर्णविपलग्नकृतोऽतोऽयमेव कुमापे राजा तत्वंतः, न त्वं, यस्येवशा विलांघः " He was thus instigated by पद्मावती to have those two excellent things. King कूणिय then begged हृद and विहद of those things upon which they said that they can part with them if half of the kingdom was given to them. कूणिय did not agree to this. हृद and विहद being afraid of कूणिय went to the shelter of their maternal grandfather चेहग. कूणिय requested चेहग to hand over the princes but he did not as he saw that कूणिय was on the wrong side. Thus a battle called रक्षुंणल arose between them.

Page. 21. मम असविदिणं, without informing me. कूणिय, as he was then the reigning king, must have expected that चेहद should seek his permission before leaving his kingdom. सेयगं गन्धहृत्वि अक्षरसर्वकहारे द्युयं वेवित्तए एवं संपेदेह, he intends to send the messenger for the excellent elephant सेयग and eighteen curved necklace. Note that वेवित्तए (a form of Infinitive of Purpose) has got two objects.

Page. 22. जहा चितो, this चित figures in रायसे-
नियसूत as a messenger sent by the king of क्षेतांबी
to चितशत्रु the king of आवस्ती. जह चेव नं.....पेरेमि,
चेदरा had given shelter to विहङ only because his
case was quite just and appealing. He argues in
the same way and wants the messenger to tell
his master that a gift (of सेयनग and हार) given
by सेनिय to विहङ was the latter's sole property
and as such is indivisible and if he at all wants
to have these two things he should also think
to part with half of his kingdom for वेहङ. चेदरा
also conveyed through the messenger that कूणिय
bore the same relation to him as did वेहङ and
वेहङ should be supported as his case was justifi-
able. चाडगघटे आसरहे, a chariot to which were hung
four bells in four principal directions. घुमेहि वसहीहि
पायसेहि, with fine temporary residences (tents and
pavillions) and breakfasts.

Page. 23. जाणि अणि रयणाणि.....समुज्जवा, कूणिय
forwards a counter-argument saying that what-
ever precious gems happen to be produced in the
country belong to the king who succeeds. These
two things were the products of सेनिय who is
succeeded by me and therefore they should natu-
rally belong to me. रायकुलरंपरागतं विद्ध्यं, a convention
which is handed down in regular succession in
the royal family.

Page. 24 वेसालीए नयरीए चेङ्गस्त रत्रो वामेण पाएणं पायवीढं
 अक्कमादि । अक्कमित्ता कुन्तग्गेण लेहं पणावेदि, throw away the
 footstool (on which the king while sitting on a
 throne usually puts his feet) of चेङ्ग, the king
 of वेसाली, by your left foot and having done so
 give him (my) letter, fixing it on the edge of
 your spear. This method seems to have been
 adopted by the messenger, after instructions from
 his master, with a double purpose when every
 means is exhausted to effect compromise. This
 will either excite a king to accept the challenge
 or will calm him down for ever. This is a final
 measure adopted. पणावित्ता आगुहत्ते (आव) मिसिमिसेमाणे तिबलियं
 भिड्ढि भिड्ढे साह्हु this is the external sign of the
 internal wrath. एस णं ममं विनयपडिस्ती.....आण, this
 is the honour done to you by me (while speak-
 ing these words the messenger salutes the king)
 and here is the order of my master (while
 speaking these words he throws away the foot-
 stool as ordered by his master).

As an ordinary man, the messenger does re-
 cognize the mighty personality of the king and
 consequently offers his respect but as a messen-
 ger he has to do (here, to throw away the foot-
 stool) what he is wanted to do by his master.
 अवदारीयं अवमानिये द्यं अवदारेणं निच्छुदावेह, he dismisses
 the messenger from a side-door, unwelcomed

and unhonoured. चेद्य certainly received well the two messengers who were formerly sent to him. Third time he also paid the messenger in the same coin. This indirectly means that he has wholeheartedly embraced the challenge thrown by कूणिय.

Page 25. तं सेवं सत्तु, देवानुप्पिया अम्हं चेद्यस्स एवो अत्तं गिण्हित्तए, it is good, oh you beloved of gods, if we march against (declare war against) चेद्य. The आगमोदयस्रमिति edition has जुत्तं for अत्त but it is not correct as it yields no sense. The reading अत्तं is accepted by श्रीचन्द्रसूरी in his commentary. कूणिय succeeded in exciting sympathy in his ten brothers. आभिसेकं हस्तिरयणं, it simply means here the pre-eminent elephant. It was called आभिसेक (fit to be bathed) as it was bathed, unlike other elephants, before starting for war. This was the very elephant used always by the king whenever he wanted to have a ride. It is called आभिसेक because his coronation (अभिसेक) also takes place along with the king's.

Page 26. Two words सुमेहि वसदीहि and नाइविगिट्ठहि अन्तरावासेहि are to be distinguished here. वसदी really means pavillions or some such things designed to serve as temporary dwelling places. अन्तरावास really means a short halt or a stay before a long stay (आवास). These halts were not protracted

that is to say they broke their march after crossing a certain area fixed beforehand in their daily programme. नव मर्द्धे नव लेच्छई, these kings of काशी and कोसल were the allies of king चेदग. चेदग himself was very strong. Still, however, he depended very naturally on his allies also. In some respect it is customary also to take the advice of such allies. चेदग took their formal consent though he had already accepted the challenge.

Page 28. रणभूमिं जयन्ति, they fight on the battle-field (to win victory). मंगतिण्दि कलहेदि with shields fastened to the hand. मंगतिय is a देशी word.

भोसारियहि उद्वप्यहि, (प्रलम्बीकृतानिः उद्वप्याभि.) with the small thigh-bells hanging down.

उद्दिहसीहनायबोलकलकलवेणं, with a high-pitched roar like that of a lion, a din, and a cry. समुत्तवभूय पिव करैमाण, making (the atmosphere) full of the roaring of ocean. नवन्तद्वन्धवारमीमं, dangerous on account of a number of dancing trunks (of human bodies).

Page 29. जहा ददण्हओ, the story of ददण्ह will be found in Appendix I. मायओ सरिसनामाओ, mothers having their names similar to those of their sons.

Page 31. जहा महावल्लस, full description of महावल्लस is given in Appendix II. He was the son of बल, a king of इस्तिनागर, by his wife प्रमवती. भट्टओ

दाओ, he was given eight articles of possible valuable thing.

Page 32. दोण्डं च पय etc. indicate the number of सागरोपम during which the sons of कल and the grandsons of सेनिय will stay in the heavens called सोहम्म, ईसाण etc. respectively.

Page 34. चउडि सामानियसाहस्वीहि, with : four thousands of सामानिक gods. They are so called because they hold the same status as Indra. There is only a difference of names between सामानिक and इन्द्र. They can be roughly compared to modern ministers of the king, if we can compare इन्द्र with the king. It should be noted in connection with this that amongst gods also there is a caste-system which ranges from Dewans (सामानिक) upto the members of Untouchable class (called कित्त्विय).

Page 35. [विउडेण ओहिणा आमोएमाणे, cognizing (the whole of Jambu-Dwip) by his extensive अवधिज्ञान which is the third of the five knowledges namely मति, धृत, अवधि, मनः पर्यव, and केवल. Difference between मति and धृत on one hand and अवधि, मनः पर्यव, and केवल on the other hand is this that the first two are परोक्ष because they are dependent on the sense-organs while the last three are obtainable without the medium of the sense-organs and therefore the last three are called प्रत्यक्ष. This difference, then, makes the first two knowledges in-

ferior to the last three. It is further to be noted that मनः पर्यव more powerful than अवधि and केवल is the most powerful of all. So cognizing जम्बुद्वीप by अवधि does not mean that he actually saw it with his own eyes but rather he saw it mentally with his मावचक्षु and not by द्रव्यचक्षु the function of which is strictly confined to the first two knowledges. There are many varieties of अवधि with which we are very little concerned here. } जहा सूरि-
 क्षामे, the story of मूरियाम will be found on the fourteenth page of रायपहेणियसूत (manuscript form). Points meant to be conveyed here by जहा सूरियामे are his visit to महावीर, his dignified procedure, preparation and paraphernalia, पुच्छा, the whole typical question put by गौतम to महावीर will be found in Appendix I under अयवं गोयमे माइ वन्दइ कुडगारखाला, this patent example is very much resorted to by the author to illustrate this phenomenon of entering of the divine prowess into the body of its possessor. This question has its origin in this fact that when सूरियाम came to pay respect to महावीर he was just in the frame of an ordinary human being that is to say that divine prowess which gods generally possess was given up but when the god left महावीर, that very divine prowess entered the original home, the god's body. Seizing this wonderful phenomenon गौतम asked.

महावीर to explain the entry of the divine prowess (देविंद्री) into god's body. Just at this time महावीर explains this phenomenon by a fitting example of वृद्धाश्रम which runs roughly like this. Imagine a large house situated on a lofty summit capable of being entirely closed on all sides so much so that even the gales of the wind cannot enter it. Now imagine a crowd of persons just sitting in its neighbourhood. Now these persons accidentally see a very very dense cloud (clouds are often attracted by the mountains and therefore the students will now understand the propriety in selecting a house on the summit and not any other house) just about to rain cat and dog. Seeing this cloud they took to that house on the summit which was a sheet-anchor. Exactly like this entry of the people the divine prowess entered the god's body. Summit-house is to be compared to the god's body and the crowd of persons to the divine prowess. It means, to be brief, that the divine prowess can leave and enter its original home after the fashion of the crowd of persons who could leave and enter the summit house. For details student can refer to the commentary of अमरदेवमूर्ति on श्रुतपरमकथा on page 180 (आयसोदयसमिति edition). जहा आपन्दो, आपन्द is one of the ten ideal laymen (धवणोपासक) mentioned in

उवाचगदसाभो, पुरिसादानीय, one whose words are wholly accepted, honoured and executed by all. This quality is a result of one of the कर्मप्रकृतिः called आदेयनामकर्म. It is especially reserved to पार्श्वनाम in canonical books, though all the तीर्थंकर are more or less पुत्रादानीय. कस्तोभो सेट्ठी and गजदत्त are the typical laymen figuring in भगवती XVIII, and XVI respectively.

Page 36. विराहियसामण्णे (opp. to आराहियसामण्णे), the fruit of सामण्ण finally results in getting emancipation, mediate or immediate, for the agent. विराहियसामण्ण (सामण्ण violated in certain of its part) commits the agent to some such condition in which no facilities for practising सामण्ण are available. It involves him in a moral lapse which consigns him to a perpetual fall from which he rises not without great spiritual effort. देवस्यनि-
ज्जंसि देवदूततरिण्ण here देवदूततरिय is not in the Nom. Case and as such cannot mean " clad in divine garment. " It has got rather an adjectival sense qualifying देवतयनीय. It will be, then, देवदूततरिण्ण देवतयनीय meaning " on a divine bed enveloped (अंतरित meaning situated at some distance hence covered or enveloped) by a देवदूत a divine garment (a rough form of net). Gods take their birth in the hollow space between देवतयनीय and देवदूत.

'पुर्जति' (पयोसि) is fullness of faculties such as good power of digestion (आहारेपुर्जति) etc.

संविद्योविदूष्ये, (sk संविदोविदूषिनः), there were no pupils with सामिल. संविद्य is not to be understood as संविद and विदूष्य as विषेय. It is possibly सद्धिविहीन. सद्धिविहीन is a sanskrit word meaning a pupil. जता ते मन्थे, संविज्जं ते ! सरिसव्या, मासा, कुल्लया, एगे मवं ' this typical series of questions is also employed in the dialogue between योक्त्वापुत्त and सुसन्ध्यासी in the story of सेलग (शतधर्मकथाङ्गमूत्र) सामिल belonging to another religious creed wanted to defy पार्थ by asking double-meaning questions. Here in our text the reading is rather misleading as one is likely to take सरिसव्या and मवं in the same case. But it is not so. सरिसव्या ते 'मन्थे किं भक्षयेया भक्षयेयेया ?' एवं मासावि कुल्लया वि माणियथा 'तद्विद' The fourth question is एगे मवं जगेगे मवं etc ? So in our text we have to put 'योगिता' after 'सरिसव्या, मासा, कुल्लया' thus 'embodying in one sentence four questions. सामिल does not want to say that पार्थ is सरिसव्य, or मास, or कुल्लय. What he wants is to prove पार्थ a liar by employing double-meaning words. Thus when he asks पार्थ 'as to whether संविद्य is मन्थे or भक्षये, he expects only one answer from पार्थ such as सरिसव्य is मन्थे or सरिसव्य is भक्षये. So he wished to controvert पार्थ. When the latter would say संविद्य is मन्थे by retorting that सरिसव्य (सरिसव्यः=a friend) is never मन्थे (eatable) because it meant a

मवयवानां चात्मनोऽनेकस्य उपलब्ध्या एकत्वं दुपयिष्यतीति बुद्ध्या पंचेनु-
योगो द्विजेन कृतः । 'यवच्छब्दात् 'दुवे मवं' ति गृह्यते । 'द्वौ भवान्' इति
च द्वित्वाभ्युपगमेऽहमेकत्वमिति शिष्टस्यार्थस्य द्वित्वविरोधेन द्वित्वं दुपयिष्या-
मीति बुद्ध्या पंचेनुयोगो विहितः । अत्र भगवान् स्वद्वादपत्तं निश्चि-
दोपयोगवर्तितकृन्तमवलम्ब्योत्तरमदायि-एकोऽप्यहं, कथं ? इत्यर्थतया
अविद्वद्भवैश्वर्यात् न तु प्रदेशार्थतया; प्रदेशार्थतया क्षमेष्टत्वात् समेष्टत्वा
दौनामेष्टत्वारत्नमेव न बाधकः ज्ञानदर्शनार्थतया कदाचित् द्वित्वमपि न
विद्वद्विमल्यन उक्तं द्वावप्यहं, किं नैकस्यापि स्वभावभेदेनानेकप्रायं दृश्य-
ते तथा-एको हि देवदत्तादिपुरुष एकैव तत्तदपेक्षया नितृन्पुत्रन्वभ्रा-
तृभ्यत्वमातुल्यमागनेयत्वादीननेष्टान् स्वभावान् समते । 'तद्वा अवच्छे-
दव्यवृत्तिश्च अवच्छेद आद्य' इति यथा अविद्वद्भवैश्वर्यादेकस्त्वया प्रदेश-
ार्थतयाऽप्यहमेव प्रदेशतामाश्रित्याश्रयः, सर्वथा प्रदेशानां क्षयमाभावात्,
तथाऽप्ययः कियन्तामपि व्ययत्वाभावात्, अनदृश्यप्रदेष्टा हि न
कदाचनान्यपेति, अतो व्यवस्थितत्वान्नियताभ्युपगमेऽपि न कश्चिदोपः,
इत्येवं भगवताऽमिहिते सेनागृहेऽप्यात्मस्वरूपे तद्वोवाये, व्यवच्छिन्न-
संशयः संजातमन्यक्तरः ।

[सुवर्गधर्मे पटिविजिता, "the duties of a bhāva in
Jainism are twelve in number; they consist of five
Anuvratas or lesser vows and seven Sikshāvratas
or disciplinary vows. The vows observed by
monks are called mahāvratas and in contrast those
observed by an upāsaka are said to be *anuv* or les-
ser. In the case of the monk the formula of
the vrata is *saerāo pānāirāyāo* etc. while in the
case of an upasaka it is *thulāo pānāirāyāo*, etc.
with reference to the first three vows. The
fourth vow of the monk is *savvāo mehunāo*,

Sāmāiya, good conduct, सावधोऽपहरनिवर्तयामुग्रानरूपः (2) desāvagāsiya; (3) Posahovavāsa, observing fasts on the 8th day, 14th day of each fortnight, and 15th day, i. e., the full-moon-day (पूर्णिमादिनी) and the new-moon-day (उदित-अमावास्या). Thus the Jain layman is asked to observe six fasts in a month; and (4) atihisamvibhāga, offering charities to guests (atithi) or to pious men of Jain sect, such as monks, nuns, laymen and laywomen; अतिथिर्होदिमाग्रे नाम अतिथयः सावकः साख्यः धावकाः धाविकाश्च, एतेषु गृहमुपगतेषु भक्त्या भव्युत्थानां दानपादप्रमार्जननमस्कारादिभिरर्चयित्वा यथाविभवशक्तिः अन्नपानवस्त्रादिपाल्यादिप्रदानेन सविमगः धर्म्यः To these twelve vows the texts always add as the last vow of the life a series of continuous fasts, अरथ्यमदागन्तिवर्षं देहानुपनासहना, determined self-mortification by the last mortal emaciation. Note that the monk's vows are called महाव्रत; while those of a layman are called अणुव्रत. The monk observes these vows in an absolute, perfect manner, as for instance, abstaining from doing injury even to so-called inanimate objects like 'stone' while the 'householder cannot practise them in such a manner and is therefore allowed to *lessen or limit the sphere of his observances*." We are indebted for this explanation to Dr P. L. Vaidya.

Page 39. लोहकटारुच्युयं तन्निभं तावत्तमदं पदावेता,
having got made the copper-pots, frying pan and

e., absolute continence, while the same for an upāsaka is sadāra-samtose, limitation of sexual pleasure to one's wife or wives. The fifth vow of the monk is savvāo pariggahāo, abandonment of all possessions, but the same for an upāsaka is icchavihiparimāna, limitation of one's desires and ambitions. With reference to the seven disciplinary vows we should note that they are divided into two classes again, three gunavratas and four siksāhvratas. The gunavratas are: (1) anātthadanda, unprofitable employment or indulgence in unprofitable occupation; (2) disivvaya, limitation with reference to his movements in a particular quarter, and (3) uvabhoga-paribhogapamāna, limitation as to articles of use, such as food, drink, clothing etc. The difference between disivvaya and desāvagāsiya, therefore, seems to be, that in disivvaya a person limits his movements to a particular quarter, east, west and so on, while in desāvagāsiya he limits every day the distance to be traversed in the quarter. The commentator means by uvabhoga objects the use of which can be repeated, such as, house, clothes etc; by paribhoga he means objects that can be used once only, such as food and drink; उपमुज्यते पौनःपुन्येन सेव्यते इत्युपयोगो मवनरसनवनिष्ठादिः । परिमुज्यते बहुदासेव्यते इति परिमोऽन्वयः । आहारकुमुदविन्यसनादिः. The four Sikshāhvratas are; (1)

Sāmāiya, good conduct, सावधयोग्यपद्धारनिरवययोगानुष्ठानरूपः (2) desāvagāsiya, (3) Posahovavāsa, observing fasts on the 8th day, 14th day of each fortnight, and 15th day, i. e., the full-moon-day (पुष्णमासिणी) and the new-moon-day (उदित-अमावास्या). Thus the Jain layman is asked to observe six fasts in a month; and (4) atihisamvibhāga, offering charities to guests (atithi) or to pious men of Jain sect, such as monks, nuns, laymen and laywomen. अतिथिसंविभागो नाम अतिथयः साधवः साध्व्यः श्रावकाः आदिकाश्च, एतेषु गृहमुपगतेषु भक्त्या अभ्युपगानासनदानपादप्रमार्जननमस्कारादिभिरर्चयित्वा यथाविभवशक्तिः भक्ष्यपात्रवस्त्रोपधातयादिप्रदानेन संविभागः कार्यः To these twelve vows the texts always add as the last vow of the life a series of continuous fasts, अपच्छिद्यमदागन्तिवसंतेहनामुपगाराहणा, 'determined self-mortification' by the last mortal emaciation. Note that the monk's vows are called महाव्रत; while those of a layman are called अनुव्रत. 'The monk observes these vows in an absolute, perfect manner,' as for instance, abstaining from doing injury even to so-called inanimate objects like 'stone' while the householder cannot practise them in such a manner and is therefore allowed to *lessen or limit the sphere of his observances*. We are indebted for this explanation to Dr P. L. Vaidya.

Page 39. लोहकटाहकरद्वयं तन्मित्रं तावसमण्डं पदावेत्ता, having got made the 'copper pots, frying pan and

incense—stand to be used by the ascetics, गङ्गाकुलाश्रय-
 पत्न्या, ascetics staying on the banks of river Ga-
 nges. Their list as given here is important from
 this point of view that it records the classes of
 ascetics prevalent in those days in the 6th
 century B. C. यालई is a misprint, for यालई, in the
 text Differing from the commentator श्रीचंद्रसूरी,
 we have adopted the reading यालई which means
 that class of ascetics who hold certain big
 vessel or utensil in their hands (स्यालक्षित्). The
 explanation गृहीतमाण्डः, for यालई by श्रीचंद्रसूरी is not
 satisfactory. कोशिय is from लोत्रिक meaning that
 class of ascetics who sleep on the ground, पयसिगतदेहि
 इत्यालक्षोद्धियं ककुसोद्धियं पिव शष्पानं चरेमाणा, making them-
 selves roasted, as if it were, in frying-pan (ककुसु)
 or by charcoal sitting in the midst of five fires
 (four in four directions and one of the sun
 above.) उद्धं बाह्यभो षगिज्झिय, keeping the hands al-
 ways up. दिसाचक्रवालेणं तदोद्धमेणं, by that sort of pen-
 ance in which the fasts are broken by the fruits
 etc. brought from the east on the first fast-breaking-
 day, from the south on the second-fast-breaking-day,
 from the west on the third, from the north on
 the fourth and from the east again on the fifth
 and so on and so on till the end of the penance.
 छट्छट्छेणं अनिश्चितेणं, continuous fasts of two days
 breaking them on every third day by the fruits

etc in the manner described above. छः as is usually and mistakingly understood, never means fasts for three days. It means only and always two fasts. In those days and sometimes to-day also when a person wants to observe two days' fast, he drops one meal (that is he takes his meal once only) on the days preceding and succeeding. In other words he drops six meals in all and therefore it is called छः (६) which means complete two days' fasts.

Page 40. वृष and अरणि are two kinds of wood the mutual attrition of which produces fire. They were the old substitutes of the modern matches.

Page 41. अग्निचक्रागरिष्य does not mean "keeping momentarily awake." It is likely to be so misunderstood. The word, as it stands, can yield that sense, but it is not supported by tradition and रम्या (something like "short notes"). It means a vigil or wakefulness observed specially to brood over the ephemeral (अनित्य) nature of this world. There are many types of vigils (आगरिका) called बुद्धम्वजागरिया, धम्मजागरिया, अग्निचक्रागरिया etc.

Page 42. पुत्रवर्धन इव य परियायवर्धन इव, (sk: पूर्वसंगतिरुच्य पर्यायवर्धनः) a friend of my infancy and a friend in my monkhood.

जहा सिक्की, this शिव was formerly a king but he

took to initiation at the hands of महावीर afterwards and again he reverted to an ascetic's life just like सोमिल. This topic is dealt with in मगवतिसूत्र (11, 9.)

Page 46. केवलकर्म जम्बूदीचं, जम्बूदीच as complete or full as केवलज्ञान. As much of जम्बूदीच as is capable of being cognized by केवलज्ञान (perfect knowledge) meaning secondarily the whole of it because it is only केवलज्ञान that is able to visualize a thing in its uttermost comprehensiveness and in all its पर्यायस.

Page 47. ज्ञाणकाप्परमाया, mother of knees and elbows, fondling knees and elbows in stead of children. हरियासमियाओ etc. describe some of the rules of nuns (and monks also). They must be well-regulated in their movements, speech, search for food, receiving and placing their accessories and lastly in going to privy, making water, spitting cough (श्लेष्मन्, खेल is not derivable from खेल). removing dirt from the body and in cleaning nose.

Page 48. मणमुत्तीओ etc is one of the Trinty of Right Activity. They should be very careful to check the mind from going astray, to restraint speech, and to control body (bodily organs). विजापओए etc. पुनरा asks the nuns to give her certain magic charm or

incantations, some emetic (वमनं), purge, enema, herb or drug which may enable her to conceive and give birth to child. This records, in a way, a social custom prevalent in those days. In our modern society also a knowledge of the above-mentioned things is believed to be possessed by so-called saints, ascetics, and houseless beggars.

Page 50. पुनिसहस्रवाहिनि वीथं, a palanquin carried by thousand men.

Page 51. पञ्चमुदिय लोये, plucking out five handfuls of hair. जालिदे न मन्ते etc, this is a stereotyped passage to be uttered by the candidate for initiation before preceptor. It is to this effect:—"Oh! revered Sir! this world is on fire which is in the form of old age and death. Therefore I wish to renounce it. Just as a man, seeing that his house is on fire, brings out costly articles from it with the only intention that they will be helping him in his remaining life, in the same fashion oh revered Sir! I have come here before you bringing with me my dear soul from that worldly fire with a sole desire that it will, if rightly disciplined, entitle me to emancipation." This is, so to say, a sacred assurance, given to the preceptor, of the candidate's non-attachment towards the world and a keen desire to practise

monkhood, howsoever it may be beset with difficulties.

Page 52. एयस्स ऋणस्स धालोएहि, make a confession of this sin (as confession to a priest is necessary for salvation.)

Page 53. पासत्या etc there is also another interpretation of this word different from one mentioned in the glossary. It is पाशस्य; one who ensnares one's self in karmic bondages by violating rules prescribed is called पासत्य (पाशस्य). Here सुमरा ensnared herself in karmic bondage by fondling children of others which is prohibited for the nuns and monks.

Page 54. विप्रयपरिणयमेता, educated (विह्वला), and matured (परिणतमात्रा) to enjoy worldly pleasures. तैलकेला हा सुसंगीय्या, she was carefully looked after like earthen pot for oil. The commentator says:- तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयः तैलस्य भाजनविशेषः This earthen vessel for oil was rather bottomless and hence difficult to be handled and so was she.

Page 58. मासियाए संदेहणाए सद्धिं भत्ताई अगसणाए छेहता, cutting off sixty meals by fasts lasting upto one month. It is called मासिद्धी संदेहना or मासशमन. संदेहना means emaciation of body and passions by physical and mental penance. cf. अमरदेवसूरि's comment:- शरीरस्य जीवस्य च तपसा रागद्विषयेन च कृत्वाकरणं संदेहना. छेहनम्.

(emaciation) is one of the means, in medical science, to decrease मेदोवृद्धि.

Page 62. पद्मियपुयत्सणी वरुणरिवज्जिया, with fallen and flabby bosom and given up by suitors.

Page 64. सरीरसज्जिया is a misprint in the text for सरीरसज्जिया. Differing from the reading of अलमोदयशक्ति edition of निर्यादमियाओ, we have adopted the reading: सरीरसज्जिया which is the only fitting reading here. सरीरसज्जिया will mean शरीराद्वेषिणी one who cherishes extreme disgust for the body. This is according to Jainism, a qualification because it believes that love for the body will interfere with love for soul. And therefore there is allotted a distinct and exalted place to अशुचिभावना (in which it is to be contemplated that this body is impure, full of filth and dirt and no love should be cherished for that) which is one of the twelve भावनाs. So सरीरसज्जिया will be rather a qualification in the case of मृता आर्षा and it is not wanted here. श्रीचंद्रमुरि has not commented over the word and therefore it is difficult to infer what reading he would have preferred. शरीरवकुटिषा is one who spoils the character (of a nun) by beautifying the body in a manner which is against the law. In this way this reading is quite fitting here as मृता had begun beau-

tifying the body. Moreover this very word is used in connection with सुकुमालिका in the अपरकंठ chapter of हातधर्मकथाया. It will not be out of place to quote तत्त्वार्थविण्मसूत्रकार's classification of monks and भाष्य thereon:—

पुलाकचकुशाकुशीलनिर्मन्वस्नातका निर्मन्वाः ॥४८॥ नवमोऽध्यायः

भाष्य over it runs as under:—

निर्मन्व्यं प्रति प्रस्थिताः क्षत्रीरोपकरणविभूयानुवर्तिन ऋद्धियशस्वमाः
क्षातगौरवाधिता अविदितपरिचाराश्लेषशबलपुञ्जा निर्मन्वा बहुधाः ।

Page 66. गयणयज्ञमण्डलिहन्तसिहरे, with its summits reaching the sky. सेनोक्तव्यमाणं of those strong in the three worlds.

Page 68. सामुदागिया मेति, a drum used to assemble the public. दस वण्डे, forty hands in height. पुरिषवग्युरपरिक्लिता, surrounded by a multitude of men. वण्णरा (sk. वाणरा) means a net or a multitude.

Page 73. ध्रुवखण्ड (sk. ध्रुवखण्ड) is a part of the book containing a number of chapters. निष्पेक्षो (sk. निष्पेक्ष) is conclusion. उपपेक्षो (sk. उपपेक्ष) is the introductory portion. उपेक्षण (sk. उपेक्षण) is a part of the chapter.

The Last Five Upāṅgas
together called
Nirayāvaliyāo¹

Expounded in five sections
Each of the first four comprising ten
lectures, and the last twelve.

First Section
called

Niryāvaliyāo		Kappiyā
(Series of persons who went to hell)	or	(The Basis of a series of texts) ²

First Lecture

The Story of Kālā & his step-brothers.

1. At that time and at that period there
was a town named Rāyagihā which was

1. Nirayāvaliyāo is the title given to the last five
Upāṅgas out of the twelve Upāṅgas in the Jain Canon.
In fact 'Nirayāvaliyāo' is the title of only the first
out of the five upāṅgas, but the whole collection is
given the common name 'Nirayāvaliyāo' because it forms
as the second title shows, the Kappiyā or the B
the remaining four Upāṅgas. 'Nirayāvaliyāo' would

prosperous *well-protected and happy*.⁵ *In it there was a temple named Guṇasīlā (its description is to be here supplied), an excellent Asoka tree and a big slab of stone lying on the ground.*

2. At that time and at that period Ajjasuhamma, the disciple of the Ascetic, the blessed Mahāvira, who was a houseless monk and who was possessed of the knowledge of the previous birth (*he is to be des-*

mean 'the Upāṅgas with Nirayāvaliyāo as the basis i. e. the last five Upāṅgas.' Accordingly it is divided into five sections respectively called (1) Nirayāvaliyāo—The series of persons who went to Hell, or Kappiyā—the Basis, (2) Kappavadiṃsiyā or the appendix to Kappiyā, (3) Pupphiyā or another appendix to Kappiyā (4) Pupphachūlā—an appendix to Pupphiyā (or the pupils of Pupphachūlā) and (5) Vanhidasā or the ten (dasa) chapters on the Vṛṣṇis (though in reality the number of chapters is twelve).

2. Kappiyā or the Basis is a sub-title of the first Vagga or section of the present text so called because it forms the Kalpa,—the basis or the starting point in a series of texts.

3. The portions printed in the italics are not in the original Prākṛit text, but have been added to facilitate the understanding. The portions enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

cribed here exactly as Kesi,* down to) being surrounded by five hundred monks in successive order, while wandering on his religious journeys, came to the city of Rāyagiha (*the rest is to be supplied here, down to*) and having accepted a proper place for residence, passed his time in practising asceticism (*and so forth*). The assembly went out to hear him. The law was preached. The assembly returned.

3. At that time and at that period the houseless monk named Jambū, the disciple of the houseless monk the venerable Suhamma (Sk. Sudharma), who was possessed of a symmetrical and well-built body (*the rest is to be supplied here, down to*) holding contracted (in his physical body) the vast mass of the flesh (as a reward of his penance), lived in the vicinity of the reverend houseless monk Suhamma with his knees up (*and so forth*). Then that Jambū with a desire to know (*and so forth, down to*) waiting upon him spoke thus: "Venerable Sir, what has been expounded as the purport of the Upāṅgas (i.e. the last five Upāṅgas together called Nirayāvaliyāo) by the Ascetic, Lord Mahāvīra,

* Kesi was a disciple of Lord Pārshwanātha, the 23rd Tirthankara of the Jains.

4 The Last Five Upāṅgas [I. Lect. 1.
(and so forth, down to) who has obtained
emancipation ?

4. Then Suhamma replied : " Truly,
Jambū, the Venerable Ascetic, *Lord Mahāvira*,
(and so forth, down to) who has obtained
emancipation has expounded the five Vaggas
-Sections of the *last five Upāṅgas*. They are
as follows: (1) *Nirayāvaliyāo*; (2) *Kappava-*
dinsiyāo; (3) *Pupphiyāo*; (4) *Pupphchūliyāo*
and (5) *Vanhidasāo*. "

5. Then Jambū asked : If O Venerable
Sir, the Ascetic, *Lord Mahāvira*, (and so forth,
down to) who has obtained emancipation,
has expounded five Sections of the Upāṅgas
viz. (1) *Nirayāvaliyāo* down to (5) *Vanhidasāo*,
how many chapters, then, Venerable Sir, has
been expounded by the Venerable Ascetic,
Lord Mahāvira, (and so forth, down to) who
has obtained emancipation, of the first section
of the Upāṅgas called *Nirayāvaliyāo* ?

6. Then Suhamma replied : " Truly, O
Jambū, the Ascetic, *Lord Mahāvira*, (and so
forth, down to) who has obtained emancipation,
has expounded ten lectures of the first
section of the Upāṅgas called *Nirayāvaliyāo*.
They are as follows :—

(1) *Kāla*, (2) *Sukāla*, (3) *Mahākāla*, (4) *Ka-*
ṇha, (5) *Sukaṇha*. Also (6) *Mahākāṇha*, (7)

Virakaṇḥa should be known. Also (8) Rāma-kaṇḥa and the ninth (9) Senakaṇḥa And the tenth (10) Mahāsenakaṇḥa.

7 *Then Jambū asked : If, O Venerable Sir, the Ascetic, Lord Mahāvira, (and so forth, down to) who has obtained emancipation, has expounded ten chapters of the first section of the Upāṅgas called Nirayāvaliyāo, what, then, O, Venerable Sir, has the Ascetic, Lord Mahāvira, (and so forth, down to) who has obtained emancipation, expounded as the purport of the first chapter of the Nirayāvaliyāo? Then Suhamma replied : " O Jambū it is as follows :— "*

(8) At that time and at that period in this very continent of Jambūddīva in the country of Bhārāha, there was a city named champā, which was prosperous, well-protected and happy. In it there was a temple named Puṇṇabhadda. In that city of Champā there was a king named Kūṇiya, the son of king Seniya (Sk. Shreṇika) born of his chief queen Chellaṇā, who was as powerful as the mountain Mahayā (and so forth). That king Kūṇiya had a queen named Paumāvai who was delicate (and so forth). In that city of Champā there was a queen named Kālī, wife of king. Seniya and the junior step-mother of king

Kūṇiya, who was delicate (*and so forth, down to*) possessed of beautiful form. That queen Kālī had a son named Kāla who was delicate (*and so forth, down to*) possessed of beautiful form.

(9) Then, once upon a time that prince Kāla, commanding the eleventh part of the army formed in the shape of an eagle with three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, joined (*lit came in*) the Rahamūsala battle (name of the battle between Kūṇiya and Chedaga) in the company of Kūṇiya.

10. Then, at a certain time when that queen Kālī was keeping awake on account of family affairs a thought of the following description (*and so forth, down to*) occurred to her: "Truly, my son, prince Kāla, has joined *the battle in an army constituted of* three thousand elephants (*and so forth as above*). Methinks whether he will conquer or not! Whether he will remain alive or not! Whether he will be defeated or not? Whether I shall see the prince alive to-morrow or not! And being, *therefore*, depressed at heart (*and so forth, down to*) she began to brood over.

"At that time and at that period the

Ascetic, the blessed Lord Mahāvira, arrived there on a religious visit. The assembly went out to hear him. Then a thought of the following description (*and so forth, down to*) occurred to that queen Kālī who got the intelligence of this event: "Truly, the Ascetic, the blessed Mahāvira, wanders on his religious journeys in due course. Therefore, it is, indeed, ■ great fortune (lit. fruit) to learn plenty of things from a great ascetic like him (*and so forth*). Therefore, I shall go to the Ascetic (*and so forth, down to*) and shall wait upon him, and shall ask of him the explanation of the following description"; and having thought so she decided to do so, and having done so she called her family-men, and having done so she spoke to them: "Oh, you beloved of the gods, forthwith keep ready an excellent chariot meant for religious journeys." They did so (*and so forth, down to they reported to her that her order was executed*).

12. Then that queen Kālī, having taken her bath and having performed her daily duties (*and so forth, down to*) having decora-

and having done so she went out into the outside anti-chamber to where the excellent chariot meant for religious journeys was, and having done so she ascended the excellent chariot meant for religious journeys, and having done so she, being surrounded by her retinue, passed through the midst of the city of Champī, and having done so she went to where the temple Puṇṇabhadda was, and having done so she saw from a distance there the eight Prātihāryas or paraphernalia (consisting) of eight things as the halo of light etc. and the four Atiśayyas or excellencies of a Tīrthankara, and having done so she stopped her chariot meant for religious journeys, and having done so she alighted it, and having done so she being surrounded by many (and so forth, down to) haunch-backed group of elderly persons, went to where the Ascetic, the blessed Mahāvīra, was, and having done so she bowed down to him three times. And keeping standing she, with her retinue, listening to him, bowing down to him, with her face turned towards him and folding her hands to him with modesty, waited upon him.

13. Then the Ascetic, the blessed Mahāvīra (and so forth, down to) the recitation of the religious sermon to that great queen

Kāli (and so forth, down to she became a lay disciple of Mahāvira, and living in that faith obeyed the *master's* instructions.

14. Then that queen Kāli, having heard and listened to the law from the Ascetic, the blessed Mahāvira (and so forth, down to) *having bowed down to the Ascetic, the blessed Mahāvira, three times, she spoke thus* : "Truly, Venerable Sir, my son prince Kāla has joined the battle Rahamusala *constituted of three thousand elephants (and so forth)*. Will he, Venerable Sir, conquer or not ? (and so forth down to) shall I see my son Kāla alive to-morrow ?

15. The Ascetic, the blessed Mahāvira, spoke thus to queen Kāli : "Truly, O Kāli, your son prince Kāla, while fighting into the battle Rahamusala along with king Kūṇiya with *an army constituted of three thousand elephants (and so forth, down to)* and having all his eminent warriors killed, routed and destroyed and all his flags, banners and emblems of the army fallen and making all the quarters destitute of light (by the dust raised by the army), has just come to a chariot to chariot fight with his chariot in front of king Chedaga in the opposite direction. King

Chedaga, then, sees the prince Kāla coming in his front, and having done so, and, therefore, becoming angry (*and so forth*, down to) and burning with anger, he takes his bow into his hand, and having done so he takes his arrow into his hand, and having done so he places it on the place (on the bow) meant for the arrow (i.e. he fixes his arrow on his bow) and having done so he strings his bow so as to make his arrow reach as far as his long ears, and having done so and striking with one blow and killing by crushing he deprives prince Kāla of his life. Now as he has met with death, O Kālī, you will not see prince Kāla alive to-morrow."

18. Then that queen Kālī, having heard this account from the Ascetic, the blessed *Mahāvira*, and being greatly overpowered with great grief for her son, fell down with all her limbs on the surface of the ground producing a ' dhus, dhus ' sound like a Champaka creeper being cut off by an axe. Then getting herself composed after a moment that queen Kālī stood up by rising from her seat, and having done so she saluted and bowed down to the Ascetic, the

blessed Mahāvira and having done so, she spoke thus: "O Venerable Sir, so it is, true it is, undoubtful it is, and quite right it is what you say;" and having done so she saluted and bowed down to the Ascetic, the blessed Mahāvira, and having done so she ascended that very excellent chariot meant for religious journeys, and having done so, she went into that very direction from which she came.

17. Then Reverend Goyama (*and so forth*, down to) saluted and bowed down to Lord Mahāvira, and having done so he asked him thus: "O Venerable Sir, where did prince Kāla go and where is he re-born having met with death at the time of his surcease, being deprived of his life with one blow and being killed by being crushed by king Chedaga while he was fighting in the battle Rahamusala with an army constituted of three thousand elephants (*and so forth*) ! "

18. Then the Ascetic, the blessed Mahāvira, spoke thus to Goyama : " Truly, O Goyama, prince Kāla, having met with death at the time of his surcease being deprived of his life, *by Chedaga while fighting*

with an army constituted of three thousand elephants (*and so forth*), has become re-born as a hell-being in the hell Hemābha, in the fourth region Pankappabhā, with ten Sāgarovamas¹ as the *maximum* duration of life.

19. *Then Goyama asked: "O Venerable Sir, on account of what acts, what deeds, what acts and deeds, what enjoyments, what enjoyments and pleasures and what heap of evil karmas did prince Kāla, having met with death at the time of surcasso, become re-born as a hell-being in the fourth region of Pankappabhā? Then Mahāvira replied: "In this way, O Goyama."*

20. At that time and at that period there was a king named Seṇiya in the city of Rāyagiha who was as powerful as the mountain Mahayā (*and so forth*). That king Seṇiya had a queen named Nandā who was

1. Sāgarovama, Sk. Sāgaropama. A period, measured by the time in which a vast well, round in shape and one yojana (four miles) long, one yojana broad and one yojana deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century, is what is known as a *paṭṭo-vama* (Sk. *palyopama*). This repeated ten kotis of kotis of times (i.e. 1,000,000,000,000,000) is a Sāgaropama.

delicate (*and so forth*). That king Seniya had a son named Abhaya born of his queen Nandā who was tender (*and so forth, down to*) possessed of beautiful form, *well versed in the use of four upāyas or expedients to be used by a king in overcoming an enemy viz. conciliation or negotiation-sāma, bribery-dāna sowing dissensions (in an enemy's army) -bhaya and an open attack (lit. punishment) -daṇḍa* * (*here he is to be described exactly as Chitta, down to*) and who was mindful of the responsibility of the kingdom. That king Seniya had a queen named Chellāṇā who was delicate (*and so forth*).

21. Then, at a certain time that queen Chellāṇā got up from her sleep having seen a lion in a dream in a house of such description (*here the description is to be supplied exactly as in the case of queen Pabhāvai in the Bhagavati Sūtra, down to*) the dream-tellers were dismissed (*and so forth, down to*) Chellāṇā, having accepted his words, entered her own palace.

22. Then once upon a time, when full three months of her pregnancy were over, this pregnancy-desire of the following des-

cription arose in the mind of that queen Chellanā. "Blessed, indeed, are those mothers (*and so forth, down to*) and they have achieved the real fruit of their lives who satisfy their pregnancy-desire by tasting and sharing with others the flesh of the folds on the belly of king Seniya having baked, fried and roasted it together with wine (*and so forth, down to*) 'passanna' (a kind of spirituous drink). Then that queen Chellanā, being unable to satisfy that pregnancy-desire, became emaciated, hungry-looking, devoid of flesh, bent-down, pressed down in body, without lustre, with her face piteous and distracted, possessed of a pale face, with her lotus-like eyes and face downcast, not enjoying properly the flowers, the garments, the scents, the garlands and the ornaments as befitted her, appearing like a lotus-garland crushed with the palm of the hand, having the longing of her mind shattered (*and so forth, down to*) began to brood over.

23. Then the personal maid-servants of that queen Chellanā saw the queen emaciated, hungry (*and so forth, down to*) brooding over, and having done so they went to where king Seniya was, and having done so they, taking their palms on their forehead (with a

circular motion and having folded them, spoke thus to king Seṇiya : " Truly, o lord, queen Chellaṇā, whatever the cause we do not know, *has become* emaciated, hungry (*and so forth, as above, down to*) broods over."

24. Then, that king Seṇiya, having heard this news from those personal maid-servants and becoming equally confounded, went to where queen Chellaṇā was, and having done so and having seen queen Chellaṇā emaciated, hungry (*and so forth as above, down to*) brooding over he spoke thus : " O you beloved of the gods, why are you emaciated, hungry, (*and so forth as above, down to*) brood over? Then that queen Chellaṇā did not pay heed to those words of king Seṇiya nor did she take notice of them *but remained silent*. Then that king Seṇiya spoke thus to queen Chellaṇā twice, thrice : "What, O you beloved of the gods, am I not worthy of hearing this thing that you keep this thing as a secret?" Then that queen Chellaṇā, being thus twice or thrice spoken to by king Seṇiya spoke thus to king Seṇiya : " O lord, there is nothing which you are not worthy of hearing nor are you unworthy of hearing this thing. Truly, O lord, after my seeing that noble (*and so forth, down to*)

great dream this pregnancy-desire of the following description has arisen in my mind: 'Blessed, indeed, are those mothers who satisfy their pregnancy-desire by the flesh of the folds of your belly having roasted it (*here everything else is to be supplied as above*). Therefore indeed, O lord, that pregnancy-desire of mine being not satisfied, I have become emaciated, hungry (*and so forth as above, down to*) brood over."

25. Then that king Seniya spoke thus to queen Chellāṇā: "Do not, O you beloved of the Gods, have the longing of your mind shattered and brood over. I shall so try that your pregnancy-desire will be fulfilled"; and having said so he consoled queen Chellāṇā with those desirable, dear, loving, pleasant, sweet, noble, good, beneficial, blessed, auspicious, few but delightful and graceful words, and having done so he went away from queen Chellāṇā, and having done so he went into the outside anti-chamber to where the throne was, and having done so he sat on an excellent throne with his face towards the east and *though* repeatedly meditating for the fulfilment of that pregnancy-desire, by many ways and means, *making use of the 'Four Talents viz. (1) Intuitive-' Aut-*

pattiki', (2) Disciplined-'Vainayiki', (3) the talent acquired by practice-'Karmajī' and (4) Developed talent or the talent acquired by maturity of age-'Pārināmiki',* and yet not getting any remedy, means or condition for fulfilling that pregnancy-desire and having his longing shattered (*and so forth, down to*) began to brood over.

26. Meanwhile, prince Abhaya, having taken his bath (*and so forth, down to*) *having decorated his* body, came out of his palace, and having done so he went into the outside anti-chamber where king Seniya was, and saw king Seniya whose longing was not fulfilled (*and so forth as above, down to*) and having done so spoke thus: "O father, on other occasions you become delighted (*and so forth, down to*) *and possessed of a cheerful* heart; how is it that to-day you are sitting, *as it were*, with your longing not fulfilled and brooding over? Therefore, O father, if I am worthy of hearing this thing tell it to me exactly as it has happened, truly and without any suspicion so that I may carry out that thing."

* For a fuller and detailed explanation on these 'Four Talents चतुर्विद्धि' often alluded to in Jain books and the stories illustrating them, refer to the notes on the same term in my Edition of *Sirisirivālakahā* Part I, pp 9 to 35.

27. Then that king Seniya spoke thus to prince Abhaya: "O son, there is nothing which you are not worthy of hearing. Truly, O son, your junior step mother Chellāṇī, after-completing full three months after her seeing that noble (and so forth, down to) great dream, now desires to fulfil her pregnancy-desire of eating the flesh of the folds of my belly having fried it (and so forth). And therefore, being not able to satisfy that desire, Chellāṇī has become emaciated (and so forth as above, down to) broods over. And then, O son, though meditating upon the various ways and means of fulfilling that her pregnancy-desire I do not get *any remedy* (and so forth as above, down to) brood over.

28. Then that prince Abhaya spoke thus to king Seniya: "O father, do not *be like one whose longing is not fulfilled* (and so forth as above, down to) brood over; I shall so try that the pregnancy-desire of my junior step-mother Chellāṇī will be fulfilled," and having done so he consoled king Seniya by those desirable (and so forth as above, down to) *sweet words*, and having done so he went to his own palace, and having done so he called his trustworthy, confidential and respectable men, and having done so he spoke

to them thus : "O you beloved of the gods, go and bring (lit. take) the fresh (lit. wet) flesh, blood and bladder from a slaughter-house." Then those respectable persons, being thus spoken to by prince Abhaya, and being, therefore, greatly pleased and having responded to him, went away from prince Abhaya, and having done so they went to the slaughter-house and took fresh flesh, blood and bladder, and having done so they went to prince Abhaya, and having done so and having folded their hands they offered him the fresh flesh, blood and bladder.

29. Then that prince Abhaya took that fresh flesh and blood into his possession, and having done so he went to king Seṇiya, and having done so he asked king Seṇiya to lie down on a secret bed, and having done so he scattered the fresh flesh and blood on the folds of the belly of Seṇiya, and having done so he covered them with the bladder, and having done so he wrapped (all these things by means of a bandage or a piece of cloth), and having done so he got queen Chellaṇā to be seated on the upper palace so that she could have a good sight, and having done so he asked king Seṇiya to lie down just below queen Chellaṇā in front of

her and in her direction, and *then* he *pretended* to cut the flesh of the folds of the belly of king Seṇiya into bigger and smaller pieces, and having done so he got them to be put on a plate. Then that king Seṇiya feigned to faint, and having done so after a while he began to talk with persons. Then that prince Abhaya took the (so called) pieces of flesh of the folds of the belly of king Seṇiya, and having done so he went to queen Chellāṇā, and having done so he presented them to her. Then that queen Chellāṇā satisfied her pregnancy desire by eating those (so called) pieces of the flesh of the folds of the belly of king Seṇiya having fried and roasted them. Then that queen Chellāṇā, whose pregnancy-desire was thus satisfied, honoured and fulfilled, (lit. removed) her foetus happily.

80. Then at a certain time when it was mid-night a *thought* of the following description occurred to queen Chellāṇā: "As this boy has devoured the pieces of the flesh of the folds of the belly of his father even while he was in the womb, it is better rather to eject, to throw away, to drop or to destroy it." She thought so, and having done so she desired to eject, throw away, drop or destroy

that foetus by various means of ejecting, abortion, dropping and destroying a foetus but that foetus did not eject, nor fall, nor drop nor was destroyed. Then when she was not able to eject (*and so forth as above, down to*) destroy that foetus by various means of abortion (*and so forth as above, down to*) and destruction, that queen Chellāṇā being fatigued, tired, greatly fatigued and dejected, bore that foetus in spite of her own wish, with great helplessness and remaining unhappy, miserable and distressed.

31. Then that queen Chellāṇā, after full nine months of her pregnancy *were over* (*and so forth, down to*), gave birth to a tender son possessed of a beautiful form. Then *the thought* of the following description occurred to that queen Chellāṇā: "As this boy has eaten the pieces of the flesh of the folds of the belly of his father even while he was in the womb it could not be known whether he, when he grows up, will put an end to our family. It is better for us, therefore, to get this boy thrown away on a solitary dung-hill;" she thought so, and having done so she called a slave-girl, and having done so she spoke to her thus: "O you beloved of the gods, go and throw away this boy on a

lonely dung-hill " Then that slave-girl, being thus spoken to by queen Chellanā, having folded her hands (*and so forth, down to*) responded with courtesy to those words of queen Chellanā, and having done so she took that boy on the palms of her hands and having done so she went to the As'oka-grove, and having done so she threw that boy on a lonely dung-hill. Then when that boy was thrown on a lonely dung-hill that As'oka grove got illumined (by the lustre of the child).

32. Then that king Seṇiya, getting the intelligence about this went to the As'oka-grove, and having done so he saw that boy abandoned on a lonely dung-hill, and having done so he became enraged (*and so forth, down to*) and burning with anger took that boy in the cavity of his palms, and having done so he went to queen Chellana and having done so he repeatedly abused queen Chellanā with varied abuses, reprimanded her with various reprimands, in the same way threatened her with various threatenings, and having done so he spoke to her thus: "Why did you get my son to be thrown away on a lonely dung-hill?" and having done so he cursed her with various curses, and having done so he spoke to her thus: "O

you beloved of the gods, rear up this boy protecting him and taking care of him in due course." Then that queen Challaṇā, being thus spoken to by king Seṇiya, and becoming bashful, ashamed and downcast, reponded with courtesy to those words of king Seṇiya with folded hands, and having done so she brought up that child in due course protecting him and taking care of him.

33. Now the tip of the finger of that boy who was thrown away on a solitary dung-hill, was wounded by the sharp edge of cock's feather, which, therefore, used to discharge pus and blood every moment. Then that boy, who was overpowered with pain, began to cry with a loud noise. Then king Seṇiya, hearing the cries of that boy, went to him and having done so he took that boy in the cavity of his hand, and having done so he put the tip of the finger in his mouth and having done so he sucked up the pus and blood with his mouth. Then that boy became happy, painless and silent. Now whenever that boy produced loud cries when overpowered with pain, king Seṇiya used to go to that boy, take him in the cavity of his palms and used to put the tip of that finger (and so forth as above, down to) that boy became happy, painless and silent.

34. Then on the third day, the parents of that boy performed 'Chanda-sūra-darisaṇam'—or the rite of showing the moon and the sun to a new-born child, and when the twelfth day arrived they gave the boy this name of the following description true to its meaning: "As the tip of the finger of this our boy, who was thrown away on a lonely dung-hill, was wounded by *the sharp edge of the cock's feather*, therefore let 'Kuṇṇiya' (one with contracted finger, on account of the wound caused by the peacock's feather) be the name of this our son." Then in due course the 'Thiivadiya'²—a rite performed at the birth of a son—lasting for ten nights (*here his description is to be given exactly as in the case of Meha (Meghikumāra) in the Nāyaddhammakahāṇo, down to*) passes his time happily in the upper palace. (*Here the presentation of gifts containing eight articles of every possible things to him is also to be described.*)

35. Then at a certain time when it was mid-night (*and so forth, down to*) a thought of the following description occurred to him: "Truly, indeed, on account of the obstruction from king Seniya I am not able to enjoy and protect this beautiful kingdom myself. It is better, therefore, to

tie into fetters (i.e. to put into prison) king Seniya and get myself coronated *king*;" having done so he determined to do so and having done so he awaited the opportunities, the weak-points and the drawbacks of king Seniya. Then that prince Kuṇiya, not getting *any* opportunity, *weak-point* or drawback of king Seniya, at a certain time invited the ten princes Kāla and others to his own palace (lit. house) and having done so he spoke to them thus:—"O you beloved of the gods! on account of the obstruction of king Seniya we are not able to enjoy and protect this beautiful kingdom ourselves. It is better for us, therefore, O you beloved of the gods, to tie into fetters (i.e. to imprison) king Seniya, and then divide the kingdom, the army, the cavalry, the treasury, the store-house and the whole country into eleven *equal* parts, and to enjoy and protect the beautiful kingdom ourselves. Then those ten princes, Kāla and others, responded with courtesy, to those words of prince Kuṇiya. Then at a certain time that prince Kuṇiya found out the weak-point of king Seniya and having done so he put him into prison (lit. tied him into fetters), and having done so he got himself coronated great king. Then that prince Kū-

ṇiya became a great king *as powerful as the mountain Mahayā* (*and so forth*).

36. Then at a certain time that king Kūṇiya, having taken his bath (*and so forth, down to*) and having decorated himself with all kinds of ornaments, went straight to queen Chellāṇa *with her longing shattered* (*and so forth, down to*) brooding over, and having done so he seized the feet of queen Chellāṇa, and having done so he spoke to her thus: "O mother, do you not feel delight, happiness, pleasure or joy that I *enjoy and protect* the beautiful kingdom myself? Then that queen Chellāṇa spoke to king Kūṇiya thus: "O son, how can I feel delight, happiness, pleasure or joy when you get yourself coronated king having put into prison king Seniya *my dear lord* and your revered father, who is full of deep affection and love for you? Then that king Kūṇiya spoke to queen Chellāṇa thus: "O mother, king Seniya wanted to kill me, to dispatch me, to imprison me or to banish me. Then, how could he be, O, mother, full of deep affection and love for me?" Then that queen Chellāṇa spoke to prince Kūṇiya thus: "Truly, O son, when full three months after your entering my womb were over the pregnancy-desire of the following des-

cription arose in me : "Blessed, indeed, are those mothers (*and so forth as above*, down to) the personal servants (*and everything else is to be here recited, down to*) and when you were overpowered with pain and *cried aloud* (*and so forth as above*, down to) you became silent. In this way, O son, king Seṇiya is full of deep affection and love for you ".

37. Then, that king Kūṇiya, hearing those words from queen Chellaṇā, spoke to queen Chellaṇā thus: "Wicked am I, mother, that I have put into prison king Seṇiya, *your* dear husband and my revered father, who is full of deep affection and love for me. Therefore, I shall just go and cut off the fetters of king Seṇiya myself" and having said so he, taking an axe in his hand, began to go towards the gaol. Then king Seṇiya saw prince Kūṇiya coming towards him, axe in hand, and having done so he spoke thus: "This prince desirous of seeking a thing not sought by anybody (*and so forth*, down to) and devoid of nobility or shame, just comes here with an axe in his hand. Therefore, I do not know by what ignominious way of killing he will put me to death ", and having said so he frightened { *and so forth*,

Seṇiya with great pomp and show, and having done so he performed the various worldly funeral rites. Then that prince Kūṇiya, being greatly overpowered with this mental pain, at a certain time went out of Rāyagiha being surrounded by his harem as well as his retinue and taking with him valuables, pots and articles of furniture, went to the city of Champā. There enjoying all (lit. collection) objects of enjoyment in plenty he, in a short time, had his grief alienated.

39. Then that king Kūṇiya, at a certain time called the ten princes Kāla and others and having done so he divided the kingdom (*and so forth*, down to) country into eleven equal parts, and having done so, he himself enjoyed and protected his kingdom.

40. Now in that city of Champā there was a prince named Vohalla the son of king Seṇiya born of his wife Chellaṇṇā and the younger brother of king Kūṇiya, who was delicate (*and so forth*, down to) possessed of beautiful form. Now when king Seṇiya was alive that prince Vohalla had had given to him formerly *two gifts of a scent-elephant* 'Seyanaa' (—one which is always in rut) and a necklace called 'Atthārasa-vanka' (so

called because it had curves at eighteen points'). Now that prince Vehalla, with that scent-elephant Seyaṇaa and being surrounded by his harem and his retinue, passed through the midst of the city of Champā, and having done so he repeatedly bathed into the waters of the great river Ganges. Now that scent-elephant used to take the queens on his trunk, and having done so he used to place some of them on his back, some on his shoulders, some on his head, some on his tusks, some he used to take on his trunk and then hurl them up in the sky, having taken some on his trunk he used to swing them to and fro, he used to take some in the space between his tusks, some he used to bathe in spray, and he made some sport in various sports. Now many people in the places where two roads meet, in the places where three roads meet, in squares, in places where four roads meet and in high-roads, spoke and observed to each other thus: "Truly, O you beloved of the gods, prince Vehalla, with the scent-elephant Seyaṇaa and being surrounded by his harem and his retinue (and as far as above, down to) makes them (Vehalla's queens) sport in various sports. Therefore, this prince Vehalla

truly, experiences the fruit of the royal sovereignty but not king Kāṇiya.

41. Then the thought of the following description occurred to his (Kāṇiya's) queen Paumavāī, who got this intelligence (of Vehalla's enjoying pleasures with his queens): "Truly, prince Vehalla with his scent-elephant (and so forth as above, down to) makes *his queens* sport in various sports. Therefore this prince Vehalla experiences the fruit of his royal sovereignty and not king Kāṇiya. Therefore, what is the use of our having the kingdom (*and so forth as above, down to*) or the country if we have not got the scent-elephant Seyaṇaga? It is better, therefore, that I should request king Kāṇiya about this thing", and having thought so she decided to do so, and having done so she went to king Kāṇiya, and having done so she, with folded hands, spoke to him thus: "Truly, O lord, prince Vehalla with the scent-elephant Seyaṇaa (*and so forth as above, down to*) makes *his queens* sport in various sports. Therefore, what is the use of our having the kingdom (*and so forth as above, down to*) if we have not got the scent-elephant Seyaṇaa?" Then that king Kāṇiya did not pay heed to or listened to

those words of queen Paumāvaī but remained silent. Then that queen Paumāvaī repeatedly (lit. every moment) requested about that thing to king Kūṇiya. Then that king Kūṇiya, being repeatedly requested about that thing by queen Paumāvaī, at a certain time, called prince Vehalla, and having done so he begged of him the scent-elephant Seyaṇaa and the necklace Atthārasavanka.

42. Then that prince Vehalla spoke to king Kūṇiya thus: " Truly, O lord, king Seṇiya had given to me the scent-elephant Seyaṇaa and the necklace Atthārasavanka while he was alive. Therefore I shall give you the scent-elephant Seyaṇaa and the necklace Atthārasavanka if you will give me half of your kingdom (*and so forth as above*, down to) country. Then that king Kūṇiya did not pay heed or care for those words of prince Vehalla and repeatedly begged of him the scent-elephant Seyaṇaa and the necklace Atthārasavanka.

43. Then the following thought occurred to prince Vehalla of whom the scent-elephant Seyaṇaa and the necklace Atthārasavanka were often begged by king Kūṇiya: " Truly, king Kūṇiya is desirous of snatching away, taking away and seizing from me the scent

-elephant Seyaṇṇa and the necklace Atṭhārasavanka. Therefore, as long as he does not snatch it away from me I shall leave the city of Champā taking with me the scent-elephant Seyaṇṇa and the necklace Atṭhārasavanka, being surrounded by my harem and the retinue and taking with me valuables, pots and articles of furniture and shall take shelter of my maternal grandfather Chedaga the king of Vesālī;” he thought so, and having done so he decided to do so, and having done so he awaited the opportunities and *weak points* of king Kūṇṇiya. Then at a certain time that prince Vehalla came to know about a weak point of king Kūṇṇiya and having taken with him the scent-elephant Seyaṇṇa and the necklace Atṭhārasavanka, and being surrounded by his harem and retinue and taking with him valuables, pots and articles of furniture, he left the city of Champā, and having done so he went to the city of Vesālī and took shelter of his maternal grandfather Chedaga in the city of Vesālī.

44. Then that king Kūṇṇiya, getting intelligence about this thing thought thus: “Truly, prince Vehalla, without my know-

ledge, having taken with him the scent-elephant Seyaṇaa and the necklace Atthārasavanka, and being surrounded by his harem and retinue (*and so forth as above, down to*) has taken shelter under his maternal grandfather king Chedaya. It is better for me, therefore, to send a messenger to negotiate for the scent-elephant Seyaṇaa and the necklace Atthārasavanka;" and having thought so he called the messenger and having done so he spoke to him thus: "O, you beloved of the gods, go to the city of Vesālī, and there having folded your hands and having greeted him speak thus to my maternal grandfather king Chedaya. "Truly, O lord, king Kṛṇḍiya requests thus: prince Vehalla, without my knowledge, has quickly come to you having taken with him the scent-elephant Seyaṇaa and the necklace atthārasavanka. Therefore, O lord, favouring king Kṛṇḍiya send back to king Kṛṇḍiya the scent elephant Seyaṇaa and the necklace Atthārasavanka and also send prince Vehalla "

45 Then that messenger, being thus spoken to by Kṛṇḍiya and with folded hands (*and so forth, down to*), responded to him and then went to his house, and having

done so (here he is to be described *exactly* as Chitta, down to) having congratulated Chedaga he (the messenger) spoke thus: " Truly, O lord, king Kūṇiya requests you thus: This prince Vehalla (*the whole passage in the previous paragraph is to be exactly reproduced here, down to*) send also prince Vehalla." Then that king Chedaya spoke to that messenger thus: " O you beloved of the gods, just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, is my grandson in the same way prince Vehalla, the son of king Seṇiya born of queen Chellanā, is also my grandson. While alive, king Seṇiya had formerly given to prince Vehalla the scent-elephant and the necklace Atthārasavanka. Therefore, I shall return the scent-elephant Seyaṇaa and the necklace Atthārasavanka and shall send prince Vehalla if king Kūṇiya will give to prince Vehalla half of his kingdom and country " And then he, having honoured and respected that messenger, dismissed him.

46. Then that messenger, being dismissed by king Chedaya, went to his chariot having four bells and drawn by horses and having done so he ascended it and went away through the midst of the city of -

Vesālī, and making comfortable halts and breakfasts (*and so forth*, down to) having congratulated king Kūṇiya spoke to him thus: " Truly, O lord, king Chedaya orders thus: just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, is my grand son (*the passage in the previous paragraph is to be exactly reproduced here*, down to) I shall send prince Vehalla. " Thus, O lord, king Chedaya does not return the scent-elephant Seyaṇaa and the necklace Atthārasavanka, nor does he send Vehalla. "

47. Then that king Kūṇiya called the messenger a second time and spoke to him thus: " O you beloved of the gods, go to the city of Vesālī and there speak to my maternal grandfather Chedaga thus: ' Truly, O lord, king Kūṇiya requests you thus: Whatever highly precious things exist all of them belong to the kingdom. While king Seṇiya was enjoying and protecting the royal sovereignty there came into existence two precious things (*lit. gems.*) viz. the scent-elephant Seyaṇaa and the necklace Atthārasavanka. Therefore, without violating the convention current in the royal families return to king Kūṇiya the scent-elephant Seyaṇaa and the necklace Atthārasavanka, and *also* send prince Vehalla.

48. Then that messenger *having responded to king Kīṇiya (and so forth exactly as before, down to)* having congratulated king Chedaya spoke to him thus: " Truly, O lord king Kūṇiya requests you thus: Whatever (*and so forth as above, down to*) send prince Vehalla." Then king Chedaya spoke to that messenger thus: " O you beloved of the gods, just as king Kīṇiya, the son of king Seṇiya born of queen Chellana, *is my grand-son (everything else is to be reproduced here exactly as before § 45, down to)* I shall send prince Vehalla." And then he honoured and respected that messenger and then dismissed him.

49. Then that messenger (*and so forth § 46, down to*) having congratulated king Kūṇiya spoke to him thus: " King Chedaya orders thus: O you beloved of the gods just as king Kūṇiya, the son of king Seṇiya born of queen Chellana, *is my grandson (everything else is to be reproduced here as before § 45, down to)* I shall send prince Vehalla." Therefore, O lord, king Chedaya does not give the scent-elephant Seyaṇaa and the necklace Atṭhārasavanka nor does he send prince Vehalla."

50. Then that king Kūṇiya having

·having done so, being greatly enraged, offer to him the letter on the edge of your spear (*and so forth, down to*) he forthwith will come here with his army and camp. "

52. Then that king Chedaya having heard this thing from that messenger and becoming greatly enraged and *having contracted his eye-brow* spoke to him thus: " I will not return to king Kāṇiya the scent-elephant Seyaṇaa and the necklace Atthārasavanka nor shall I send prince Vehalla; and I am ready here for fight. " *And this time* he did not honour nor respect the messenger but asked him to go out by a side-door.

53. Then that king Kāṇiya, having heard this thing from that messenger and being greatly enraged, called the ten princes Kāla and others and having done so he spoke to them thus: " Truly, O you beloved of the gods, prince Vehalla, without my knowledge, having taken with him the scent-elephant Seyaṇaa, the necklace Atthārasavanka, the harem and the valuables etc., *secretly left the city of Champā* and took the shelter of his maternal grandfather Chedaya. Then I sent messengers for getting back the scent-elephant Seyaṇaa and the necklace Atthārasavanka. Then they were prohibited

heard this thing from that messenger and becoming enraged (*and so forth*, down to) burning with anger called the messenger a third time and spoke to him thus: "O you beloved of the gods, go and throw away (lit. cross) the foot stool of king Chedaya in the city of Vesālīya by your left foot, and having done so offer to him the letter (*keeping it*) on the edge of *your* spear, and having done so, and having contracted on *your* forehead the three folds of *your* eye-brow speak to king Chedaya thus: "Oh you king Chedaya, who seek that which is not sought by anybody else (*and so forth*, down to) king Kūṇḍiya orders thus: "Return to king Kūṇḍiya the scent-elephant Seyaṇaa and the necklace Atthārasavanka and send prince Vehalla or be prepared for a fight. King Kūṇḍiya, with his army, cavalry and camp of the army, and prepared for fight, will forthwith come here."

51. Then that messenger, with folded hands (*and so forth* § 45, down to) went to king Chedaya and with folded hands (*and so forth*, down to) having congratulated him spoke to him thus: "Truly, O lord, I pay my obeisance to you. Now this is the order of king Kūṇḍiya that throw away with your left foot the foot-stool of king Chedaya and

towns with all pomp and show (*and so forth, down to*) noise, and went to king Kūṇiya in the city of Champā *situated* in the country of Āṅga and with folded hands congratulated him.

55. Then that king Kūṇiya called his family-men and spoke to them thus: "O you beloved of the gods, forthwith prepare for war an excellent elephant fit for coronation (or bath), prepare the four-fold army constituted of horses, elephants, chariots and infantry, and report to me the carrying out of this my order;" (*and everything else is to be supplied here, down to*) they reported to him that his order was executed. Then that king Kūṇiya went to his bath-room (*and so forth, down to*) and having come out of it he went to the outside anti-chamber (*and so forth, down to*) ascended the elephant.

56. Then that king Kūṇiya, with three thousand elephants (*and so forth as above, down to*) noise, passed through the midst of the city of Champā and went to the ten princes Kāla and others, and having done so he grouped himself together with the ten princes Kāla and others. Then that king Kūṇiya surrounded by thirty three

on this account by king Chedaya and moreover my third messenger was not honoured nor respected and was asked to go away by a side-door. It is, indeed, better, therefore, O you beloved of the gods, to make an invasion on king Chedaya." Then the ten princes Kāla and others responded with courtesy to those words of king Kūṇiya.

54. Then that king Kūṇiya spoke to those ten princes Kāla and others thus: "O you beloved of the gods, go to your respective kingdoms, and every one of you having taken your bath (*and so forth*, down to) having made amendments, and having got yourselves on the backs of excellent elephants and each of you being surrounded by three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, and with all pomp and show (*and so forth*, down to) noise start out of your residence and out of your city, and having done so present yourselves before me. Then every one of those ten princes Kāla and others, having heard this thing from king Kūṇiya, went to their respective kingdoms, took their baths (*and so forth as above*, down to) being surrounded by three crores of men started out of their

towns with all pomp and show (*and so forth, down to*) noise, and went to king Kūṇiya in the city of Champā *situated* in the country of Anga and with folded hands congratulated him.

55. Then that king Kūṇiya called his family-men and spoke to them thus: "O you beloved of the gods, forthwith prepare for war an excellent elephant fit for coronation (or bath), prepare the four-fold army constituted of horses, elephants, chariots and infantry, and report to me the carrying out of this my order;" (*and everything else is to be supplied here, down to*) they reported to him that his order was executed. Then that king Kūṇiya went to his bath-room (*and so forth, down to*) and having come out of it he went to the outside anti-chamber (*and so forth, down to*) ascended the elephant.

56. Then that king Kūṇiya, with three thousand elephants (*and so forth as above, down to*) noise, passed through the midst of the city of Champā and went to the ten princes Kāla and others, and having done so he grouped himself together with the ten princes Kāla and others. Then that king Kūṇiya surrounded by thirty three

thousand elephants, thirty three thousand horses, thirty three thousand chariots and thirty three crores of foot-soldiers and with all his pomp and show (*and so forth*, down to) noise and making comfortable halts and breakfasts and making smaller halts not at very distant places, he passed through the midst of the country of the Anga and through the country of Videha and began to march towards the city of Vosaḷi.

57. Then, king Chedaya, getting intelligence about this, called his eighteen tributary kings—viz. the nine Malla's and the nine Lechha's of the Kāśi and Kosala countries respectively, and having done so he spoke to them thus: "Truly, O you beloved of the gods, prince Vehalla, without the knowledge of king Kāṇiya, quickly came here taking with him the *scent-elephant* Seyaṇaa and the necklace Atthārasavanka. Then Kāṇiya sent messengers asking for the Seyaṇaa and Atthārasavanka and I prohibited them on account of this reason (*as explained above*). Then that Kāṇiya, not paying heed to these my words, has forthwith come here prepared for fight being surrounded by the four-fold army. Therefore, O you beloved of the gods, may I give

back Seyaṇaa and Atthārasavanka to Kāṇiya and may I send prince Vehalla or should I engage into war with him ? Then the eighteen tributary kings viz. the nine Malla's and the nine Lechhais of the Kāsi and the Kosala countries respectively spoke to king Chedaya thus: " Truly, O lord, it is not proper, opportune or worthy of a king like you to give back Seyaṇaa and Atthārasavanka to king Kāṇiya and to send back prince Vehalla who has taken your shelter. Therefore, if king Kāṇiya is forthwith coming here prepared to fight being surrounded by four-fold army we shall fight with king Kāṇiya. "

58. Then that king Chedaya spoke to those eighteen tributary kings, the nine Mallais and the nine Lechhais of Kāsi and Kosal respectively, thus: " O you beloved of the gods, if you *intend to fight* with king Kāṇiya then go, O you beloved of the gods, to your respective kingdoms and having taken your baths (*everything else is to be reproduced here exactly as in the case of Kāla and others § 54, down to*) they (the tributary kings) congratulated him (Chedaya) with the words: " Victory to you, victory to you. " Then that king Chedaya

summoned his family-men, and having done so he spoke *to them* thus: "*Prepare for war an excellent* elephant fit for coronation or bath (*and so forth* exactly as in the case of Kūṇiya § 55, down to) *ascended the elephant.*

59. Then that king Chedaya, with three thousand elephants (*and so forth* exactly as in the case of Kūṇiya § 56, down to) passed through the midst of the city of Vesālī, and having done so he went to those eighteen tributary kings, the nine Mallā's and the nine Lechha's of Kāśī and Kosala respectively. Then that king Chedaya, being surrounded by fifty seven thousand elephants, fifty seven thousand horses, fifty seven thousand chariots and fifty seven crores of foot-soldiers, and with all pomp and show (*and so forth*, down to) noise, and making comfortable halts and breakfasts and making smaller halts not at very distant places, passed through the midst of the country of Videha and went to its skirts and pitched his tents there and awaited king Kūṇiya being quite prepared for war.

60. Then that king Kūṇiya with all his pomp and show (*and so forth*, down to) noise came to the skirts of the country of Videha and pitched his camp at a distance of one yojana from king Chedaya.

61. Then both the kings got prepared the battle-field and began to fight (to win the victory). *First* king Kāṇiya arranged his thirty three thousand elephants (*and so forth, down to*) *thirty three crores* of foot-soldiers in the shape of an eagle, and having done so, he entered the Rahamusala battle with *his army thus arranged* in the shape of an eagle. Then that king Chedaya arranged his fifty seven thousand elephants (*and so forth, down to*) *fifty seven crores* of foot-soldiers in the shape of a cart and entered the Rahamusala battle with *his army thus arranged* in the shape of a cart. Then the armies of both the kings, *with their loins girt up* (*and so forth, down to*) taking weapons and missiles in their hands, attacked each other—the horse-riders attacking the horse-riders, the elephant-riders attacking the elephant-riders, the chariot-riders attacking the chariot-riders and the infantry attacking the infantry—with their shields tied to their hands, with their swords unsheathed, with their quivers on their shoulders, with their bows strung, with their arrows drawn up, with their hands moving to and fro, with the small bells on the thighs (or girdles) raised up, with trumpets having

sharp and penetrating sound being beaten producing ■ din and cry and high-pitched roar of a lion making (the atmosphere), as it were, full of the roaring of the sea, with all their pomp and show (*and so forth, down to*) noise. Then the armies of both the kings fought against each other obeying the commands of their respective captains and making great destruction of men, killing of men, and massacre of men, as if at the time of the final destruction of the world, *appearing* terrific on account of the assemblage of dancing trunks of human bodies and making the mud soiled with blood

62. Then that prince Kāla, while fighting the Rahamusala battle along with king Kāṇḍya with the eleventh part of the army arranged in the shape of an eagle consisting of three thousand elephants (*and so forth, down to*) three crores of foot-soldiers under his command, and having all his eminent warriors killed, routed (here everything else is to be reproduced exactly as told by blessed Mahāvira to queen Kālī § 15, down to) king Chedaga deprived kāla of his life.

63. Therefore, truly, O Goyama, prince Kāla on account of doing such undertakings (*and so forth, down to*) and on account of

such a heap (burden) of karmās of evil deeds has become born as a hell being in the hell Hemābha in the fourth region Pankappabhā.

64. *Then Goyama asked: "O Venerable Sir, where will prince Kāla go and where will he be re-born having afterwards come out from the fourth region of the Hemābha hell. Then Mahāvira answered: "O Goyama, he will be re-born in the Mahāvideha country among those families which are rich (here everything else is to be supplied exactly as in the case of Dadhapaṇṇa in the Bhagavatt Sūtra, down to) he will be emancipated, will be enlightened and will put an end to all worldly miseries.*

65. In this way, O Jambū the Ascetic Lord Mahāvira (and so forth, down to), who has obtained emancipation has expounded this as the purport of of the first lecture of the first Section called Nirayāvaliyāo.

End of the First Lecture of the First Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Second Lecture.

The Story of Sukāla.

66. *Jambū asked Suhamma: "If, O Reverend Sir, the Ascetic Lord Mahāvira (and so forth, down to) who has obtained emancipation, has expounded this as the purport of the first lecture of the first section of the last five Upāṅgas together called Nirayāvaliṣo what then, O Reverend Sir, has been expounded as the purport of the second lecture of the first section of the last five Upāṅgas together called Nirayāvaliṣo ?"*

Subamma answered: "O Jambū, it is as follows :"

At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kṛṇiya, who had a queen named Paum̐rai. In that city of Champā there was a queen named Sukālī, the wife of king Setaiya and the junior step-mother of king Kuṇiya, who was very delicate. That queen Sukālī had a son named Sukāla who was also tender. Now that prince Sukāla, once upon a time, with three thousand elephants (everything else is to be reproduced here exactly as in the case of prince Kāla without any omission down to Sukāla

will go to Mahāvideha and will put an end to all worldly miseries).

End of the Second Lecture of the First Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Lectures Three to Ten.

The Stories of the Remaining Eight.

67. In this way the remaining eight lectures should be known to be similar to the first except that the mothers have their names similar to those of their sons.

End of the First Section of the Last Five
Upāṅgas together called
Nirayāvaliyāo.

Second Section
called
Kappavadinsiyāo

or
The ornament or appendix to Kappiyā
(or the Kappavadinsiyā Heavens)

First Lecture.
The Story of Pauma.

68. *Jambū asked:—*" If, O Reverend Sir, the Ascetic, the blessed Mahāvira, (and so forth, down to) who has obtained *emancipation*, has expounded this as the purport of the first section of the *Last Five Upāṅgas together called Nirayāvaliyā* what then, Reverend Sir, has been expounded as the purport of the second section *called Kappavadinsiyāo* by the Ascetic Lord Mahāvira (and so forth, down to) who has obtained *emancipation* ? " Then *Sahamma* answered: " Truly *Jambū*, the Ascetic, the blessed Mahāvira (and so forth, down to) who has obtained *emancipation* has expounded ten lectures of *Kappavadinsiyā*. They are as follows: (1) *Pauma*, (2) *Mahāpauma*, (3) *Bhadda*, (4) *Subhadda*, (5) *Pauma-*

bhadda, (6) Paumāsēṇa, (7) Paumagumma. (8) Nalinigumma, (9) Āṇand and (10) Nandaṇa " Then Jambū asked: " If, Reverend Sir, the Ascetic, the blessed Mahāvira, (and so forth, down to) who has obtained emancipation, has expounded ten lectures of Kappavadinsiyāo, what then, O Reverend Sir, has been expounded as the purport of the first lecture of Kappavadinsiyāo by the Ascetic, the blessed Mahāvira (and so forth, down to) who has obtained emancipation ? Then Mahāvira answered: " O Jambū, it is as follows: "

69. At that time and at that period there was a city named Champā, a temple named Punna-bhadda, a king named Kīṇiya who had a queen named Paumāvaī. In that city of champā there was a queen named Kāli, the wife of king Seṇiya and the junior step-mother of king Kīṇiya, who was very delicate. That queen Kāli had a son named Kāla who was also tender. That prince Kāla had a queen named Paumāvaī who was delicate (and so forth).

70. Now, once upon a time, that queen Paumāvaī awoke from her sleep in her inner sleeping-chamber decorated with pictures, (and so forth, down to) after having seen in a dream a lion. (In the same way the birth

etc. *is to be described exactly as in the case of Mahābala, down to they gave him the name of the following description*): "As this our boy is the son of our prince Kāla born of his queen Paumāvaī, let 'Pauma' be his name." (Everything else is to be described here exactly as in the case of Mahābala including the giving of gifts consisting of eight articles of every sort, down to) enjoyed in the excellent upper palace. At that time Lord Mahāvira arrived there *on a religious visit*. The assembly went out *to hear him*. King, Kīṇiya also went *to hear him*. Pauma (*he is to be described here exactly as Mahābala*) also went out to hear him. (Then the taking of the permission of parents *is to be described and so forth, down to*) got himself initiated and became a houseless monk (*and so forth, down to*) a self-restrained celibate.

71. Then that houseless monk Pauma studied from the worthy elderly monks of the Ascetic, the blessed Mahāvira, the eleven Angas such as the Sāmāyika*—i.e. the Āchārāṅga Sūtra and others; and having done so he passed his time in practising various *kinds of*

* Sāmāyika (Sk. Sāmāyika) is another name of the first Anga, the Āchārāṅga Sūtra.

penance such as one day's fasts, two days' fasts, eight days' fasts and so on.*

* Chauttha, Chhattha, Atthama (Sk. Chatvartha, Sasta, Astama)—these terms require some explanation. In ancient days one day's fast, as practised by the Jains, consisted in cutting of one meal (generally the evening meal) of the day previous to the day on which the actual fast was to be observed, and one meal (generally the morning meal) of the day next to it i.e. of the day on which the fast was to be broken. Adding to these two the cutting of the two more meals of the day on which the fast was actually observed, we get in all four meals that were cut off. Thus, a person observing one day's fast abstained from eating four meals as explained above, and from this it came to be known as 'Chauttha' i.e. a fast in which four meals were cut off. Similarly, a man observing a two days' fast cut off four meals of the actual two days of the observance of the fast and one meal (generally the evening meal) of the day previous to it, and one meal (generally the morning meal), of the next day after it on which the fast was broken. Thus in all six meals were cut off and hence the fast came to be known as 'Chhattha.' The same rule is to be applied to the remaining fasts such as Attham, Dasama, Duvālasama (Sk. Dvādas'a) and so on, which terms denote the number of meals that were cut off in each of the respective fasts including one meal (generally the evening meal) of the day previous and one meal (generally the morning meal) of the day after. An easy and interesting rule to find out as to for how many days a particular fast is to be

72. Then that houseless monk Pauma, by the merit of his practising that noble penance (everything else is to be supplied here exactly as in the case of Moha Sk. *Meghakumāra*, down to) the occurrence of the thought while keeping a religious vigil. Similarly, having taken the permission of the Ascetic, the blessed Mahāvira, exactly as in the case of Meha and

observed is to 'subtract two from the number which the term for a particular fast denotes and then divide the result by two.' Thus subtracting 'two' from the number 'four' which the term 'Chauttha' denotes we get 'two' and dividing this result by 'two' we get 'one'. Hence 'Chauttha' means 'one day's fast'. Similarly subtracting 'two' from 'six' which the term 'Chauttha' denotes we get 'four' and dividing this result by 'two' we get 'two'. Hence 'Chhattha' means 'a two days' fast'. Apply the same rule to Atthama, Dasama, Duvālasama and so on and you will get the actual number of days for which a particular fast is to be observed.

It may be noted here, by the by, that now a days, probably on account of the weak human powers, both physical as well as spiritual, meals before and after the actual days of fast are not cut off; e. g. a person observing a Chauttha fast now a days cuts off not four but two meals only. Sly. in Chattha only four meals are cut off and not six, and so on.

having observed the Pādapopagama *Anasana* + (i.e. the vow of remaining in meditation as motionless as a tree upto the end of one's life); —or having approached *Lord Mahāv'ra* after having studied fully from the worthy elderly-

+ In Jainism there are what are called three kinds of main *Anasanas* or religious deaths previous to which the 12 years' *Samlekhaṇā* or preparatory penance is requisite. All these technicalities, with their minute details, are fully explained in the *Achārāṅga Sūtra*, *Adhyayna* 8, *Uddessa* 4 to 8. The three main or general (उत्सर्ग) *Anasanas* are said to be मरुपरिधा, इक्षितमरण and पादपोपगमनम्. The first consists in renouncing all food and drinks upto the end of one's life. The second, in addition to this, consists in keeping one-self only in a limited (इक्षित or सांकेतिक) space or region. The third consists in keeping one-self in *Anasana* as motionless as a tree. In addition to these three there are what are called two more exceptional (अपवादिक) *Anasanas* viz. the वेहानस or hanging and गार्दृष्ट or संपापात i.e. falling precipitous. Thus there are in all five kinds of *Anasanas* or religious deaths in Jainism, the first three being often called the पण्डितमरण as contrasted with the last two which are called बालमरण. For further explanation of the processes etc. of all these *Anasanas* as well as संलेखना vide *Achārāṅga Sūtra*, *Adhyayana* 8, and *Silāṅkasūris* learned commentary there on.

monks the eleven Āṅgas such as : Sāmāya⁺, and having observed asceticism for five years, and having destroyed his karmas by observing †monthly fasts in which sixty meals were cut off (for twelve years), he in due course met with death. Then the elderly monks arrived there. Then Goyama asked the blessed Lord Mahāvira (and so forth, down to) the Lord replied: "Having destroyed his karmas by means of monthly fasts in which sixty meals are cut off, and having repented and made amendments, he is re-born as a god high up in the Chandima-sohamma heaven, the maximum duration of life where is two Śāgarovamas.

78. Then Goyama asked: "O Venerable Sir, where will the god Pauma, having dropped down from heaven after his allotted existence there, be re-born? Then Mahāvira replied: "O Goyama, he will be reborn in the country of Mahāvīdeha (and so forth exactly as in the case of Dadhapainna down to) will put an end to his existence. In

+ See foot-note on P. 52.

i Samlekhanā, as referred to in the foot-note on p. 55, is a technical term in Jainism denoting twelve years' life of severe penance as a preparatory ground for Anasana or religious death.

this way, truly O Jambū, the Ascetic Lord Mahāvīra, who has obtained *emancipation*, has expounded this as the purport of the first lecture of the Second Section called Kappavadinsiyā. Thus I say."

End of the First Lecture of the Second Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Second Lecture.

The Story of Mahāpauma.

74 Jambu asked: "If, O Reverend Sir, this has been expounded as the purport of the second section called Kappavadānsiyā by the Ascetic, the blessed Mahāvira (and so forth, down to) who has obtained emancipation, what then, O Reverend Sir, has been expounded as the purport of the second lecture?" Then Mahāvira answered: "Truly, in this way, O Jambū!"

75. At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kāṇḍiyya, who had a queen named Paumāvatī. In that city of Champā, there was a queen named Sukālī, the wife of king Seṇḍiyya and the step-mother of king Kāṇḍiyya. That Sukālī had a son named prince Sukāla. That prince Sukāla had a queen named Mahāpaumā who was very delicate.

76 Now at a certain time, that queen Mahāpaumā, having seen a dream in the house of such a description (and everything else is to be reproduced here exactly as in the case of Kāla substituting Mahāpuma for Kāla,

down to) will be emancipated, with only this difference that he was re-born in the Isāna heaven having the maximum duration of life.

(The usual *conclusion* is to be inserted here).

End of the Second Lecture of the Second Section
of the Last Five Upāṅgas together called
Nirayāvalīḥ.

Second Lecture.

The Story of Mahāpauma.

74 Jambū asked : " If, O Reverend Sir, this has been expounded as the purport of *the second section called Kappavadinsiyā* by the Ascetic, the blessed Mahāvira : (and so forth, down to) who has obtained emancipation, what then, O Reverend Sir, has been expounded as the purport of the second lecture ? " Then Mahāvira answered : " Truly, in this way, O Jambū " "

75. At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kūṇḍiya, *who had* a queen named Paumāvaī. In that city of Champā, there was a queen named Sukāli, the wife of king Seṇiya and the step-mother of king Kūṇḍiya. That Sukāli had a son named prince Sukāla. That prince Sukāla had a queen named Mahāpaumā who was very delicate.

76. Now at a certain time, that queen Mahāpaumā, *having seen a dream in the house of such a description (and everything else is to be reproduced here exactly as in the case of Kāla substituting Mahāpuma for Kāla,*

down to) will be emancipated, with only this difference that he was re-born in the Isāna heaven having the maximum duration of life.

(The usual *conclusion* is to be inserted here).

End of the Second Lecture of the Second Section
of the Last Five Upāṅgas together called
Nirayavalīyāo.

Lectures Three to Ten.

The Stories of the Remaining Eight.

77. In this way the remaining eight lectures are also to be understood. The mothers are to have the names similar *to those of their sons*. The ten sons of Kāla and others respectively *practised asceticism* as follows:—

Two for five years, three for four,

Three for three, two for two;

The grandsons of king Seniya

Had this as the period *of their asceticism*.

Their places of re-birth are respectively as follows.—

The first in Sohamma *heaven*, the second in Isāṇa *heaven*, the third in Saṇḍakumāra *heaven*, the fourth in Mahinda *heaven*, the fifth in the Bhambha-loka, the sixth in the Lanta *heaven*, the seventh in the Mahasukka, the eighth in the Sahassāra *heaven*, the ninth in the Pāṇāa *heaven*, and the, tenth in the Abbhua *heaven*. In the case of all, the duration of life *in heaven* should be recited as maximum, as also *their going to Mahāvīdeha and thence to liberation*.

End of the Second Section of the Last Five
Upāṅgas together called
Nirayāvaliṣo.

The Third Section
 called
Pupphiyā
 or

A blossom or a further Appendix to Kappiyā.

First Lecture.
The Story of Chanda.

78. *Jambū* asked: "If, O Reverend Sir, the Ascetic, the blessed Mahāvira, (*and so forth, down to*) who has obtained emancipation, has expounded this as the purport of the second section called Kappavādinsiyā of the *last five Upāṅgas*, what then O Reverend Sir, has been expounded as the purport of the third section called Pupphiyā of the *last five Upāṅgas*?" Then Suhamma replied: "Truly, O Jambū, the Ascetic, the blessed Mahāvira (*and so forth, down to*) who has obtained emancipation has expounded ten lectures of the third section called Pupphiyā of the *last five Upāṅgas together called Nirayāvaliyāo.*" They are as follows:—

Chanda (the moon), Sīra (the sun), Sukka (the planet Venus), Bahuputtiya (the lady, having many children), Puṇṇa, Maṇibhadda, Datta, Siva, Bala and Anādhya.

Then Jambū asked: "If O Reverend Sir, the Ascetic, the blessed Mahāvira, (and so forth, down to) who has obtained emancipation has expounded ten lectures of the *third section called Pupphiyā*, what then, O Reverend Sir, has been expounded as the purport of the first lecture *called Chanda* by the Ascetic, the blessed Mahāvira, who has obtained emancipation ? Then Mahāvira answered: "Truly, in this way O Jambū !"

79. At that time and at that period there was a city named Rāyagiha, a temple named Guṇasīlā and a king named Saṇḍiya. At that time and at that period, Chanda, the moon, the king and the lord of heavenly bodies, passed his time in the Chandavādinsaya Vimāṇa, in the assembly-hall Suhammā, on the throne Chanda in the company of four thousand residents of the same place. There experiencing and seeing, by the virtue of his Aradhi knowledge, the whole of this continent of Jambūddīva, he visited the Ascetic, the blessed Mahāvira (*everything else is to be described here exactly as Sūriyābha in the Rāyapaseṇīyasutta*) after having invited the servant god (and so forth, down to) asking him to prepare a chariot fit for approaching the lord of gods

and to report soon about the execution of that order. Bells having charming sounds (*and so forth, down to*) were developed by means of divine power only with this difference that the Vimāṇa was one thousand yojanas long and sixty three and a half yojanas high, the banner of Indra twenty five yojanas high. (*The rest is to be supplied here exactly as in the case of the servant god, down to*) he came (*then the description of the dance and so forth, down to*) returned in the same manner.

80. Then Reverend Goyama asked the Ascetic, the blessed Mahāvira: "O Venerable Sir, (*the asking of the questions is to be supplied here including the Kūḍāgārasālā* (the hall in the mansion house, the divine power penetrating the body and the asking of the previous birth.) Then Mahāvira answered: "Truly, in this way O Goyama!"

81. At that time and at that period there was a city named Sāvātthi and a temple named Kottḥaa. In that city of Sāvātthi there was a householder named Angai who was rich (*and so forth, down to*) unvanquished. Now that householder Anga¹ in the city of Sāvātthi called many (*and so forth, exactly as in the case of Anand in the Uṇṣagadasā Sītra*).

82. At that time and at that period the Arihanta (the Prophet) Pārs'wanātha, (the twenty third Tirthankara of the Jains), who was greatly honoured by the people,* *the first propounder of the doctrine (every thing else is to be described here exactly as in the case of Mahāvira, down to)* possessed of a height of nine cubits, with sixteen thousand monks : and thirty eight thousand nuns accompanying him (*and so forth, down to*), arrived at a Jain temple known as Koṭṭhaa. The assembly went out to hear him.

83. Then that householder Angai getting intelligence about this thing, and being, *therefore, greatly delighted (he is to be described here exactly as the householder Kattiya in the Bhagavati Sutra, down to)* went out to hear him and waited upon him. And having heard the sermon (*and so forth*) with this addition : " O you beloved

* Text, Purisādāṇiya : It is a karma-prakṛti by the virtue of which a person gets noble renown which spreads all over the world and he is honoured and well-spoken of by all the people of the world. Lord Pārs'wanātha was possessed of this rare karma-prakṛiti in its entire glory to a comparatively very very high degree as compared with other Tirthankaras. Hence it was that Lord Pārs'wanātha was, and is, so famous in the world.

of the gods, I shall entrust my family to my eldest son and then I shall get myself initiated before your honour, the beloved of the gods (*and so forth*). Then he got himself initiated exactly as in the case of Gangadatta (*in the Bhāgavati Sūtra, down to*) became a self-restrained anchorite.

84. Then that houseless monk Anga studied under the worthy elderly monks of Lord Paśwa the eleven Angas Sāmāya and others, and having done so and having observed one day's fasts (*and so forth*), he led the life of a monk for many years, and practising half-monthly fasts in which thirty meals were cut off, *but* violating the rules of monkhood, and having met with death at the time of surcease, he was re-born as a lord of heavenly bodies in the Vimāṇa Chandaradinsaa, in the assembly-hall Uvavaiyā, on the divine bed and clad in divine garments.

85. Then that lord and king of heavenly bodies will, as soon as born, get development in the form of five kinds of fulness of faculties which are as follows:—(1) full development of the faculty of food; (2) full development of the body; (3) full development of the faculties of senses; (4) full development of the faculty

of breathing and (5) the full development of the faculties of speech and mind.

86. *Then Goyama asked: "O Venerable Sir, how long has been ordained the duration of life of this lord and king of heavenly bodies?"* Then Mahāvira answered: "O Goyama, more than one Paliovama and a lac of years. Thus, truly, Goyama, that is the divine prosperity of Chanda, the king of heavenly bodies." *Then Goyama asked: "O Venerable Sir, where will Chanda, the lord and the king of gods, go after having dropped down from that heaven at the expiry of his life there."* *Then Mahāvira answered: "O Goyama, he will be emancipated from the country of Mahāvideha."*

(The usual conclusion is to be inserted here).

End of the First Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvāliyaḥ.

Second Lecture.
The Story of Śīra.

87. *Jambū asked* : " If O Venerable Sir, the Ascetic, the blessed Mahāvira, has expounded this as the purport of the first lecture of the third section called Puppīyā, what then, O Venerable Sir, has been expounded as the purport of the second lecture of the third section called Puppīyā by the Ascetic, the blessed Mahāvira, who has obtained *emancipation* ? Then Mahāvira answered : " Truly, in this way, O Jambū " "

88. At that time and at that period there was a city named Rāyagiha, a temple named Gunasilāa, and a king named Ceṇṇiya. Lord Pārs'wa arrived there on a religious visit Śīra, exactly as Chanda went out to hear him (*and so forth, down to*) having exhibited the dance returned. *Then Goyama's asking of the previous birth is to be described. And then Mahāvira's reply including the mention of the city of Śāvatthi, the householder Supatītha who was rich (and so forth exactly as in the case of Angai), the arrival of Lord Pārs'wa, Śīra's initiation exactly as in the case of Angai, violating the rules of monkhood exactly as in the*

case, of Angai (and so forth, down to) he will be liberated from the country of Mahāvideha (and so forth, down to) will put an end to worldly miseries.

(Here the usual conclusion is to be inserted).

End of the Second Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Third Lecture.

The Story of Sukka.

(The Introduction to the third lecture, in the usual terms is to be inserted here)

89. There was a city named Rāyagiha, a temple named Guṇasīlā and a king named Seniya. Lord Mahāvira arrived there on a religious visit. The assembly went out to hear him. At that time and at that period the great planet Sukka, in the Vimāna Sukka-vadinsā and the throne Sukka, came there, exactly as Chanda, accompanied by four hundred residents of the same place, and having exhibited the dance returned. Then Goyama asked: "O Venerable Sir (*everything else is to be supplied here including Kudāgārāsālā, asking of the previous birth by Goyama and so forth*). Then Mahāvira answered: "Truly, in this way, O Goyama!"

90. At that time and at that period there was a city named Vānāsī. In that city of Vānāsī there lived a Brahmin named Somila who was rich (*and so forth, down to*) unvanquished, and well-versed in *all the four Vedas* such as Riuveya (Sk. Rgveda). Lord Pāra'wa arrived there on a religious visit and the assembly waited upon him.

91. Then a thought of the following description occurred to that Brahmin who had got the intelligence about this thing :
 “Truly, Lord Pārs’wa who is greatly honoured by the people* (*and so forth, down to*) wanders in the Ambasāla vāṇa. Therefore I shall go and present myself before Lord Pārs’wa, and shall ask him these eight objects (*they are to be supplied here exactly as in Paṇṇatti Sūtra—one of the 12 Upāṅgas*). Then Somila went out, without any pupils with him (*and so forth, down to*) spoke thus.
 “How do you do, O Venerable Sir ? Are you going on well ?” And then he further asked :
 “Are you mustard seeds (pun : of the same age !) Are you māśā : (kind of corn,—adada, as we call it : pun : a māśa—a kind of weight) ? Are you ‘ kulattha ’ corn (pun : a family man) ? Are you only one ? or are you two (more than one) ? ”* (*and so forth, down to*)

* See foot-note on p. 33.

* For a detailed explanation on this passage study Chandrasūri’s Commentary on it quoted by Dr. Prof. P. L. Vaidya in his notes pp. 184–185. The passage सरिसवया etc. occurring here is found in the Bhagavati Sūtra where it has got a deep philosophical meaning. But the Brahmin Somila, not properly understanding its significance, asks these questions to Lord Pārs’wa with a view to ridicule him, but getting satisfactory

becoming enlightened he accepted the *twelve-fold duty* of a Shrāvaka * and then returned.

92. Then at a certain time that Lord Pārs'va went away from the Ambasālavāṇa, and from the city of Vāṇārasi, and having done so he moved outside that region. Then that Brahmin Somila, at a certain time on account of want of good faith, on account of the want of waiting on righteous monks with wrong inclinations of false faith increasing and good inclinations of right faith decreasing, got 'micchatta'-false faith rooted in him".

93. Then at a certain time when that Brahmin Somila was keeping awake on account of domestic affairs at midnight a thought of the following description occurred to him: " Truly, I am a Brahmin, Somila by name, born in a very high Brahmin family. I had practised the vows of a Brahmin, I had studied the Vedas, I had married (lit. invited) a wife, children were born to me, I had acquired riches, I had performed ' the pasubandha ' sacrifice, I had performed explanations of his questions from Lord Pārs'va without his asking the nature of soul etc., he realises the philosophical importance of the passage and gets Samyaktva.

* See footnote on p.

sacrificial posts. Now I got planted, outside the city of Vānārasi, many groves of mangoes *and so forth*, down to) groves of flowers. It is good for me, therefore now, to invite to-morrow, when the sun will be burning bright (*and so forth*), my relatives (*and so forth*), after having got prepared many copper pots along with an iron frying pan and an incense-stand and having got prepared abundant food, drink, eatables and articles of taste and having done so to honour those relatives (*and so forth*) by that abundant food and drinks etc, and then, having appointed my eldest son as the head of my family, and having asked the permission of those relatives etc. and having taken those copper pots including an iron frying pan and an incense-stand, to get myself initiated at the hands of those 'Disāpokhhiyas'—a class of ascetics who sprinkle water on the ground to purify it, from among those Vānaprastha ascetics who reside on the bank of the river Ganges viz:— Hottiyā—those who offer Hotra-sacrifices, Pottiyā—those who carry Potra garments, Kottiyā—those who sleep on the ground, Jannaīs the sacrificers, Sadhhaīs—those who believe in the efficacy of Shrādhā, Ghālaīs (of uncertain meaning), Humbautthā, Dantu-

other sacrifices, I had practised charity, I had worshipped the guests (*such as ascetics etc.*), I had given oblations to fire, and I had planted the sacrificial posts. It is good for me, therefore, to get planted the groves of mangoes, the Māṇḍīka trees, the Bilva trees, the Kaviṭṭha trees, the Chinchā trees and the groves of flowers to-morrow when the sun will be burning bright (*and so forth*)". He thought so, and having done so the next day when the sun was shining bright he got planted outside the city of Vāṇārasī the groves of mangoes (*and so forth as above, down to*) the groves of flowers, being in due course protected, taken care of and increasing in growth, became black and tawny groves (*and so forth, down to*) beautiful, appearing like clusters of large clouds, full of leaves, flowers and fruits, shining excessively green, possessed of lustre, and appearing very beautiful.

94. Then at a certain time when that Brahmin Somila was keeping awake for domestic affairs, at midnight, a thought of the following description occurred to him: "Truly, I am a Brahmin Somila by name, born in the city of Vāṇārasī in a very high Brahmin family. I had performed the vows of a Brahmin (*and so forth §93, down to*) planted

kkhaliyā—those who uproot the teeth, Ummajjagā—those who dive in waters, Sammijjagā—those who bathe in waters, Nimajjagā—those who wash their bodies, Dakkhinakulā—those who always reside on the right bank, Uttarakulā—those who always reside on the left bank, Sankhadhamā—those who blow the conch, Kūladhamā—those who stand on the bank of a river, cry aloud and then take their food, Miyaluddhayā—those who live on deers' flesh, Hatthitavasā—those who kill elephants and live on their flesh, Uddandā—those who carry big staffs, Disāpokkhino—those who sprinkle water on the ground to purify it, Vakkavāsino—those who wear bark garments, Bilavāsino—those who live in caves or pits, Jalavasino—those who dwell in water, Rukkhamuliyā—those who dwell at the roots of trees, Ambubhakkhino—those who live on water, Vāyubhakkhino—those who live on air, Sevālabhakkpino—those who live upon moss, Mālāhārā—those who live on roots, Kandāhārā—those who live on turnips, Tayāhārā—those who live on bark, Pattāhārā—those who live on leaves, Pupphāhārā—those who live on flowers, Falāhārā—those who live on fruits, Biyāhārā—those who live on seeds, those who live on ripe (or decayed) roots,

turnips, bark, leaves, flowers and fruits, those who render their bodies hard on account of daily baths in waters, and those who make their bodies as if roasted on charcoal or cowdung fire by means of seating themselves in the midst of burning fires: and having got myself initiated at their hands by the vow of sprinkling water on the ground to purify it, I shall take the following vow: It is proper for me to practise, uninterrupted upto the end of my life, two days' fasts (in which six meals are cut off), and to mortify myself by practising *Disā-chakkavāla* penance holding my hands up on the heated ground with my face turned towards the sun"; and having thought so the next day when the sun was shining brightly he got prepared many copper (and so forth as above, down to) got himself initiated in the vow of the ascetics who sprinkle water on the ground to purify it, and having got himself initiated he took the above-mentioned vow, he observed the first two day's fast and whiled away his time.

95. Then that ascetic, the Brahmin Somila, at the time of breaking the first two-day's fast, ascended the heated ground and having done so, he, clad in bark garments,

went to his own hut, and having done so he took *on his shoulder* the Kadhiṇasamkāya (an appliance consisting of a bamboo bar, at either end of which are suspended frames to carry load : कण्ड ३६), and having done so he sprinkled *water* in the eastern direction *uttering*: "In the eastern direction may the great lord Soma protect the seeker starting on a journey and may he protect the Brahmin ascetic Somila and may he permit him *to eat* all the turnips, roots, bark, leaves, flowers, fruits, seeds and green vegetables", and having done so he *moved* in the eastern direction, and having done so he took from there the fruits (and so forth as above, down to), green vegetables, and having done so he filled the Kadhiṇasamkāya *with them*, and having done so he *culled* the Darbha and Kus'a grass and plucked the leaves and took wood for sacrificial fire and having done so he went to his hut, and having done so he placed there his Kadhiṇasamkāya, and having done so he erected the sacrificial alter, and having done so he performed the besmearing and cleansing, and having done so he, with the pot of Darbha grass in his hand went to the river Ganges, and having done so he plunged into the great river Ganges and

took bath in its water, sported in its water, sprinkled its water on his body, and having done so, and having sipped water, becoming clean and greatly pure, having performed the rite concerning the gods and the ancestors, and with the pot of Darbha grass in his hand, he got out of the great river Ganges and having done so he went to his own hut, and having done so he erected a sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle (lit. the arrow-point) and a wooden board (on which fire is produced by churning), and having done so he churned the wooden board by means of the churning handle and ejected fire and enkindled it, and threw into it the sacrificial woods and blazed up the fire and placed on the right side of the fire seven articles viz. (1) Sakatha—an article for the use of ascetics, (2) bark of a tree, (3) a place for sacrificial pots or for fire, (4) utensil for bed, (5) a gourd (6) a wooden staff and (7) drinks: and having done so he offered oblation to fire by *throwing* honey, ghee and rice into it. Then he prepared parched rice and having done so he offered it as an oblation in the Vaissadeva sacrifice—a kind of household sacrifices for all

gods-and having done so he performed the worship of the guests and then he took his own meals.

96. Then the Brahmin ascetic Somila, at the time of the second two day's fast (everything else is to be recited here exactly as above, down to), took his meals (only with this difference that "in the southern direction may the great god Yama protect the Brahmin ascetic Somila, the seeker starting on his journey and may he permit him to eat the turnips and so forth as above); and having done so he moved in the southern direction. In this way in the western direction the great lord Varuṇa and so forth, down to) moved in the western direction; in the north the great lord Vesamāna (and so forth, down to) moves in the northern direction. (Thus beginning from the eastern direction the four directions are to be recited, down to) took his meals.

97. Then at a certain time when that Brahmin ascetic Somila was keeping momentarily awake at midnight a thought of the following description occurred to him; "Truly, I am a Brahmin, Somila by name, born in the city of Vāṇārasī in a very high Brahmin family. I had practised the vows (and so forth,

down to) erected the sacrificial posts. Then having got prepared many copper (and so forth, down to) having entrusted my family to my eldest son, and having taken his permission and having taken many copper (and so forth, down to) I got myself bald-shaved and initiated (and so forth, down to) I observe two days' fasts. It is good for me, therefore, now, to take permission to-morrow, when the sun will be shining bright, of many an ascetic, persons who meet and talk with me, former acquaintances and the ascetic-friends, to take leave of hundreds of creatures resorting to the hermitage, and then, clad in bark garments, and having taken with me the Kādhiṇasankāya and the pots and other utensils, and having wrapped my mouth by means of a wooden seat, to start in the northern direction for commencing the great journey of renunciation towards the north": he thought so and having done so, the next day when the sun was shining brightly, he took permission of many an ascetic, persons who met and talked with him, former acquaintances (and so forth as above, down to) wrapped his mouth by means of a wooden seat and took the following vow: "W: I shall stumble or fall in water, land, "

low-lying place, mountain, a place of hindrance, a ditch or a pit, I shall not get out of it again”.

98. That Brahmin ascetic Sōmila, the seeker who had started for the great journey towards the north, at mid-day, went to an excellent As'oka tree and put his Kadhīṇasan kālīya underneath that As'oka tree, and having done so he erected the sacrificial alter and performed *the rite of besmearing and cleansing*, and having done so, with the pot of Darbha grass in his hand, he went to the great river Ganges (*he is to be described here exactly as Siva in the Bhagavati Sūtra, down to*) he came out of the great river Ganges, and went to the excellent As'oka tree, and erected the sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle (and so forth §95, down to) performed Vaissadeva sacrifice, and having done so he wrapped his mouth by means of a wooden seat and remained silent.

99. Then at mid-night, a certain god appeared before that Brahmin ascetic Sōmila, and that god spoke thus to the Brahmin Sōmila: “O you Brahmin Sōmila, are you well or ill-initiated!” Then that Sōmila

did not pay heed to those words of that god, even though he was spoken to twice or thrice, and did not understand them (and so forth, down to) remained silent. Then that god, being not paid heed to by the Brahmin ascetic Somila, vanished into that very direction from which he appeared. Then that Somila, the next day, when the sun was shining brightly, clad in bark garments, and taking the Kadhiṇasankāliya and the pots and utensils for offering oblations into the sacred fire, wrapped his mouth after sitting on a wooden seat and started towards the north.

100 Then that Somila, on the next day at mid-day time, went to a Sattivanna tree and placed his Kadhiṇasankāliya underneath that Sattivanna tree, and having done so he erected a sacrificial altar (*everything else is to be described here exactly as underneath the Asoka tree, down to*) offered oblations to fire, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila, and remaining in the sky (*everything else is to be described here exactly as underneath the Asoka tree, down to*) vanished. Then that Somila, the next day when the sun was . . .

brightly, clad in bark garments, took his Kadhīṇasankāiya and wrapped his mouth after sitting on a wooden seat, and started towards the north.

101. Then on the third-day, at the mid-day time, that Somila went to an excellent As'oka tree and placed the Kadhīṇasankāiya underneath the As'oka tree, and erected a sacrificial alter (*and so forth, down to*) came out of the great river Ganges, and went to the As'oka tree and placed the Kadhīṇasankāiya underneath the As'oka tree, and erected a sacrificial alter, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the same thing as before and vanished. Then that Somila, the next day, when the sun was shining bright, clad in bark garments, taking the Kadhīṇasankāiya (*and so forth, down to*) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

102. Then on the fourth day, at the mid-day time, that Somila went to a Banyan tree and placed the Kadhīṇasankāiya underneath it, erected a sacrificial alter, performed the rite of besmearing and cleansing,

wrapped his mouth after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the same thing as before and vanished. Then that Somila, the next day, when the sun was shining bright, clad in bark garments and taking the Kadhīṇasankāiya (and so forth, down to) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

103. Then on the fifth day, at the mid-day time, that Somila went to a fig tree, and placed the Kadhīṇasankāiya underneath that fig tree, erected a sacrificial alter (and so forth, down to) wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before the Brahmin Somila and spoke thus: "O you Somila, are you well or ill-initiated?" He spoke this once but Somila remained silent. The god, therefore, spoke twice and thrice thus: "O you Somila, are you well or ill-initiated?" Then that Somila, being twice and thrice thus spoken to by that god, spoke to him thus: "O you god, how am I ill-initiated?" Then that god spoke thus to that Brahmin Somila: "Truly, O you beloved of the gods, you accepted, in the presence of Lord

Pārśva, who is greatly renowned in the world, the twelve-fold religious duty of a Shrāyaka constituted of the Five Anuvratas or Lesser Vows and the Seven Sikshāvratas or Disciplinary Vows. Then at a certain time, at mid-night, when you were keeping awake for family affairs, [*here the god explains to him his (Somila's) thought on that occasion, down to*] his going to the As'oka tree, taking the Kaḍhinasankāiya with him (down to) remaining silent. Then at mid-night I appeared before you and spoke: 'O you Somila, are you well or ill-initiated?' (The god here repeats his words, down to) on the fifth-day, at mid-night, you went to the fig tree and placed the Kaḍhinasankāiya underneath it, erected a sacrificial altar, performed the rites of besmearing and cleansing, wrapped your mouth, after sitting on a wooden seat and remained silent. Then, O you beloved of the gods, this is your ill-initiation."

104. Then that Somila spoke thus to that god: 'How, O you beloved of the gods, can I be well-initiated?' Then that god spoke thus to Somila: "O you beloved of the gods, if you now will accept yourself the five Anuvratas which were formerly accepted by you, then you will just be well-initiated."

Then that god saluted and bowed down to Somila and disappeared in that very direction from which he came. Then that Brahmin ascetic Somila, being thus spoken to by that god, accepted himself the five Anuvratas which he had formerly accepted.

105. Then that Somila observed the life of a Jain layman (lit. the follower of a Jain monk) for many years practising various kinds of austerities such as many one day's fasts, two days' fasts, three days' fasts (and so forth, down to) half-monthly fasts and monthly fasts, and having done so he mortified himself by practising half-monthly fasts (*for twelve years*), and having observed Anasana of monthly fasts he, without making confession or expiation for that wrong act (of ill-initiation), and having thus violated Samyaktva, and having met with death at the time of surcease, became born as the great planet Sukka with the dimension of the capacity of: a divine being in the celestial bed, in the assembly Uvavāyā in the Vimāna Sukkavadinsaa.

106. Then that great planet Sukka, as soon as he was born, became gifted with the Manabaparyāya knowledge (a knowledge by means of which the thoughts and feelings of the minds of other people are

known). In this way, truly, O Goyama, Sukka has obtained that celestial (and so forth, down to) having one paliovama* as the maximum duration of life.

Then Goyama asked: " O you beloved of the gods, where will that great planet Sukka go after the expiry of his life in that heaven. Then Mahāvira answered: " O Goyama, he will be liberated in the country of Mahāvideha. "

(The usual Conclusion is to be inserted here).

End of the Third Lecture of the Third Section
of the Last Five Ūpāṅgas together called
Nirayāvaliyāo.

* See foot-note on p. 12.

Fourth Lecture.

The Story of Bahuputtīyā.



(The Introduction, to the fourth lecture, in the usual terms, is to be introduced here).

107. At that time and at that period, there was a city named Rāyagiha, a temple named Guṇasīlā and a king named Seṇiya. Lord Pārśva arrived there. The assembly went out to hear him.

108. At that time and at that period, there was a goddess Bahuputtīyā in the Sohamma heaven, in the Vimāṇa Bahuputtīyā in the assembly Sohammā, on the throne Bahuputtīyā, with four thousand residents of the same place, with four elderly persons (and so forth as in the case of Sūriyābha in the Rāyapaseṇiya Sūtra, down to) passed her time in enjoyment, and she was able to see the whole of this Jambuddīva continent by her extensive Avadhi knowledge, and having saluted the Ascetic Lord Mahāvīra (as in the case of Sūriyābha) she sat on an excellent throne with her face turned towards the eastern direction. [The servants, as in the case of Sūriyābha, the bells of charming sound; calling the servant god (and so forth, down to) the Jāṇavīmāna one thousand yojānas long.

[The description of the Jānavimāṇa to be supplied here, down to] she came by the northern passage with bodies extending over one thousand yojanas exactly as in the case of Suriyābha. The religious instruction was over. Then that queen Bahuputtīyā stretched her right hand, then the eight hundred left hands of the princesses of gods *were stretched*, and then she created by means of her divine power many girls and boys and children and having exhibited the dance (as in the case of Sūriyābha) she returned.

109. Then Reverend Goyama bowed down to the blessed Mahāvira saying ' O Venerable Sir: the Kūḍāgārasalā (and so forth). ' Then Goyama asked: " O Venerable Sir, how did that goddess Bahuputtīyā come to acquire the celestial prosperity *and so forth* ? " Then Mahāvira answered: " Truly, in this way, O Goyama ! "

110. At that time and at that period, there was a city named Vāṇṇarasi, a temple named Ambasālavāṇa. In that city of Vāṇṇarasi there was a householder named Bhadda who was rich (and so forth, down to) unvanquished. That Bhadda had a wife named Subhaddā who was tender, barren, sterile,

and mother of knees and elbows' (i.e. fondling knees and elbows instead of children).

.111. Then at a certain time, when that housewife Subhaddā was keeping awake at mid-night for family affairs, a thought of the following description occurred to her: " Truly, I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth to a boy or a girl. Therefore, blessed, indeed, are those mothers (and so forth, down to) and they have, methinks, well-achieved the fruit of their births and lives, whose breasts flow with milk on account of the presence of their children born of their wombs, greedy of the milk of their breasts, talking sweetly, muttering indistinctly, nestling to the bases of their breasts and arm-pits, and who (i. e. the mothers) also having taken with their tender lotus-like hands put them into their laps—they who often and often produce sweet indistinct sounds. I am, indeed, unblessed, unmeritorious as I have not got even one of these"; she thought so, and having done so she, with all her longings shattered (and so forth, down to), began to brood over.

.112. At that time and at that period, a band of certain Jain nuns known as Suvvayā, (having excellent vows) who

were well-protected by all the five *Samitis* viz. well-protected in moving, speaking, accepting alms, putting or taking the pots for alms etc., and in voiding the excretion, urine, cough, bodily dirt, phlegm, and who were protected in all senses by all the three *Guptis* viz. the protection of mind, speech and body, who were self-restrained female anchorites, who were well-versed in the sacred scriptures, who constituted a large retinue of nuns and who were gradually moving from town to town, came to the city of Vānāraśi and having accepted an acceptable residence they stayed there practising self-control and penance.

118. Now, a small group of those *Suvvayā* nuns, while wandering for alms in high, low and middle-class families in the city of Vānāraśi, entered the house of the householder Bhadda. Then the housewife Subhaddā saw those nuns coming, and becoming greatly delighted forthwith got up from her seat, and having done so, she went seven or eight steps forward (out of respect for them) and bowed down and saluted them, and having made them accept abundant food, drinks, eatables and articles of taste she spoke thus : “ Truly O Venerable nuns,

I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. Therefore blessed are those mothers (*and so forth, as above down to*) I have not got even one. Therefore, O nuns ! you, who are possessed of great knowledge, very learned, who wander from town to town in many families, and visit (lit. enter) the house of many kings (*and so forth, down to*) and householders etc. tell me if there is any application of any lore, chant vomiting, purge, enema, herbs, medicine, with which I may be able to give birth either to a son or a daughter ?

114. Then those nuns spoke thus to the housewife Subhaddā: " O you beloved of the gods, we are nuns free from the knots of *worldly* attachment, protected by the carefulness in speaking (*and so forth, down to*) protected by the *three* Guptis. It does not behove us, therefore, even to hear this thing by our ears, what to talk of enunciating or practising it? O you beloved of the gods, we can only tell you the wonderful religion &c

delighted, saluted and bowed down to those nuns three times, and having done so she spoke to them thus: "O nuns, I believe in the Doctrine of the Niggaṇthas, I trust it, I like it, O Jain nuns ! It is so, exactly as it is, and true" (and so forth, down to) she accepted the twelve-fold duty of a laywoman. *And the nuns blessed her saying: "As you please, O you beloved of the gods: don't have any obstruction in practising it. "* Then that housewife Subhaddā in the presence of those nuns (and so forth); and having done so she saluted and bowed down to those nuns, and then took their leave. Thus that housewife Subhaddā became a lay-disciple of the Ascetic Lord Mahāvira (*and so forth, down to*) passed her time happily.

116. Then at a certain time, when it was mid-night and when that Subhaddā, the lay-disciple of the Ascetic Lord Mahāvira, was keeping awake for family affairs, a thought of the following description occurred to her: " Truly I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. It is good for me, therefore, to take permission of Bhadda to-morrow when the sun will be shining brightly, and to become

a nun in the presence of those Suvvayā nuns and thus to get myself initiated a houseless nun *ceasing to be a housewife possessed of a house.* " She thought so, and having done so she went to the householder Bhadda and spoke to him thus with folded hands: " Truly, O you beloved of the gods, I enjoyed with you great sexual pleasures for many a year, but I have not been able to give birth either to a son or a daughter. Therefore, O you beloved of the gods, being permitted by you, I wish to get myself initiated in the presence of those Suvvayā nuns.

117. Then that householder Bhadda spoke thus to his wife Subhaddā: " Do not, O you beloved of the gods, get yourself bald-shaved and become initiated, but *continue even now* to enjoy great sexual pleasures with me and then having fully enjoyed sexual pleasures, may you get yourself initiated in the presence of those Suvvayā nuns. Then the housewife Subhaddā did not pay heed or listen to those words of the householder Bhadda, but she spoke to him thus twice or thrice: " I wish, O you beloved of the gods, to get myself initiated being permitted by you. Then that householder Bhadda, when he was not able to tell or to request her *anything more,*

even by many explanations, attempts at convincing, convictions and requests, consented to the renunciation (leaving the house) of Subhaddā in spite of his desire *not to do so*.

118 Then that Bhadda got prepared abundant food (4) invited his friends, kinsmen etc., and afterwards, at the time of dinner greatly honoured and respected them. And then he got the house'wife Subhaddā, who had taken her bath, who had made amends for her sins and who was decorated with all kinds of ornaments, to ascend a palanquin carried by a thousand men. Then that house'wife Subhaddā, being surrounded by her friends, kinsmen (*and so forth, down to*) acquaintances, and with great pomp and show (*and so forth, down to*) noise, went through the midst of the city of Vāṇā-rasi to the Upāśhraya of those Suvvayā nuns and having done so she ordered the palanquin carried by a thousand men to be stopped, and got down from the palanquin.

119. Then the householder Bhadda, having taken with him his wife Subhaddā, went to those Suvvayā nuns and saluted and bowed down to them, and having done so he spoke to them thus: " Truly, O you beloved of the gods, the house'wife Subhaddā,

direction * and having done so she spoke to them thus: "O Reverend nuns *the house in the form of the world* is on fire," [everything else is to be supplied here exactly as in the case of Devānandā in the *Bhagavati Sūtra* including initiation (and so forth, down to)] she became a self-restrained nun.

121. Then at a certain time that nun Subhaddā, being greatly enamoured of (and so forth, down to) attached to the children of many a person, sought to besmear their bodies with oil, with scented paste, and searched comfortable drinks (or warm water), red lac, dye, bracelets, pigment, colours, scented powder, toys, sweets, milk and flowers, and having done so she used to besmear with oil some of the boys or girls or sons or

*Text, āyāhinam payāhinam, Sk. ā-dakṣhiṇa-pradakṣhiṇam; the ceremonious circumambulation of a person, for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case 'the left' means the left of the reverencing person, which, of course, corresponds to the right of the person revered.

daughters or babies and children of many a person, some she used to besmear with scented powder, thus she bathed some with warm water, she painted the feet of some, applied black pigment in the eyes of some, she applied to some 'Usua' ornaments (arrow-shaped ornaments for children), made Tilka-marks on the foreheads of some, coaxed some, arranged some in rows, drew figures of some, besmeared some with colours, besmeared some with scented powder, gave toys to some, gave sweets to some, made some drink milk, gave flowers to some, placed some on her feet, placed some on her thighs, and thus taking them on her hips, lap, waist, back, bosom, shoulders, and head with both her hands, she rocked them, danced them, and patted them and passed her time *happily* experiencing the happiness of having a son, a daughter, a grandson and a grand-daughter.

122. Then those Suvvayā nuns spoke thus to that nun Subhaddā: "O you beloved of the gods, we are nuns free from the knot of worldly ties and protected by the Five Samitis (*and so forth*, down to) and self-restrained female anchorites. Therefore, the nursing of children does not behove us. P

you, O beloved of the gods, being greatly enamoured of and attached to the children of many a person, search besmearing them with oil (*and so forth*, down to) pass your time experiencing the happiness of having a grandson etc. Therefore, O you beloved of the gods, confess this sin (*and so forth*, down to) and make expiation for it. "

123. Now that nun Subhaddā did not pay heed to those words of the *Survayā* nuns nor did she care for them and disregarding and neglecting them, she whiled away her time. Then those *Survayā* nuns reprimanded, despised, censured and rebuked the nun Subhaddā and often persuaded her to desist from that sin.

124. Then a thought of the following description occurred to that nun Subhaddā, who was reprimanded (*and so forth*, down to) and was often persuaded to desist from that sin by those *Survayā* nuns: "As long as I was in the state of a housewife I was self-dependant (independent); but since I have got myself bald-shaved and have accepted a houseless state, having given up the state of having a house, I have been obliged to become dependant upon others. Formerly, the *Survayā* nuns who are free from worldly ties respec-

ted me and cared for me, but now they disregard me and neglect me. It is good for me, therefore, to go away to-morrow, *when the sun will be shining bright*, from the Suvvayā nuns, and to go to an Upāshraya which would be exclusively my own, and stay there"; she thought so, and having done so, the next day *when the sun was shining bright* she went away from the Suvvayā nuns and went to an independent Upāshraya and stayed there. Then that nun Subhaddā, being no more reprimanded and persuaded by the Suvvayā nuns, and becoming self-willed and enamoured of the children of many a person (*and so forth, down to*) she searched the besmearing with oil (*and so forth, down to*) she whiled away her time experiencing the happiness of having a grand-son and a grand-daughter etc.

125. Then that nun Subhaddā, devoid of knowledge and thus passing her nunhood in ignorance, low and passing her nunhood in such a low manner, of bad conduct and passing her nun-hood in such a bad conduct, attached to the worldly ties and passing her nun-hood in such attachment, self-willed and passing her nunhood in wantonness, practised nunhood for many a year and having done

so, and having mortified herself by the penance of half-monthly fasts (in which thirty meals are cut off), and without making confession and expiation for that sin (of nursing and fondling children), and having met with death at the time of surcease, she was re-born in the Sohamma heaven, in the Vimāna Bahuputtīyā, in the assembly hall Uvavāya, in the bed for the gods, clad in divine garments and with the dimension of the innumerable part of a finger.

126. Now that goddess Bahuputtīyā, as soon as born, became endowed with five kinds of fulness of faculties (and so forth §55, down to) the full development of the faculties of speech and mind. Truly, in this way, O Goyama, that goddess Bahuputtīyā experiences that celestial and divine prosperity.

127. *Then Goyama asked:* "O Venerable Sir, why is she called the goddess Bahuputtīyā." Then Mahāvira answered: "O Goyama, the goddess Bahuputtīyā, whenever she attends on Sakka, the lord and the king of gods, creates (by means of her divine power) many boys and girls and then goes to Sakka the lord and king of gods and shows to Sakka, the lord and king of gods, the celestial divine prosperity, the celestial divine

lustre, and the celestial divine prowess. Therefore, O Goyama, she is thus called the goddess Bahuputtiyā." *Then Goyama asked:* "Venerable Sir, how long has been expounded the duration of life of the goddess Bahuputtiyā?" *Then Mahāvira answered:* "O Goyama, the duration of her life has been expounded as four Palioramas." *Then Goyama asked:* "Venerable Sir, where will the goddess Bahuputtiyā go and where will she be re-born after having dropped down from that heaven at the end of her life, at the expiry of her life and at the end of her existence there?" *Then Mahāvira answered:* "O Goyama, she has become re-born as a daughter in a Brahmin family in this very continent of Jambuddiva, in the country of Bhārāha, at the foot of the mountain Vinza in the village Vibhela."

128. Then after the laps of eleven days (and so forth, down to) after the lapse of twelve days, the parents of that daughter will give her the name of the following description: "Let Somā be the name of this our daughter."

129. Then Somā will complete her infancy, will become learned, matured to enjoy pleasures, will attain to youth, will be excellent and possessed of an exquisite

on account of her form, youth and beauty. Then her parents will give the daughter Somā, who will have completed infancy, will have become learned, matured to enjoy pleasures, and will have attained to youth, as a wife to Ratthakūḍa, his own sister's son, with a suitable dowry agreed upon. She will become his (Ratthakūḍa's) desired and beloved wife (*and so forth, down to*) like a box of valuables, will be carefully treated by him like earthen pots for oil (which are carefully handled) well-protected like a wooden box for keeping clothes (which is well-covered), well-looked after and treasured like a box of gems (which is also well-looked after and kept in secret treasure), so that cold (*and so forth, down to*) and various ailments may not overcome her.

180. Then that female Brahmin Somā, enjoying great sexual pleasures with Ratthakūḍa and giving birth to twins every year, will, at the end of sixteen years, give birth to thirty-two children *in all*. Then with some of those many children lying on her back, some asking to suckle, some attempting to stand and walk with the help of a wooden frame, some crawling on the ground, some walking, some stumbling, some seeking her

breast, some asking for milk, some asking for toys, some asking for sweets, some asking for cooked rice, some asking for water, some laughing, some becoming angry, *some* being abused, *some* crying, *some* beating, *some* being struck, *some* running away, some following her, *some* crying, weeping or sobbing, *some* speaking aloud, *some* talking aloud, some getting sleepy, some talking irrelevantly, some easing themselves, some vomiting or some purging and some sleeping. that female Brahmin Somā, becoming greatly besmeared with urine and excretion, dirty on account of soiled clothes (*and so forth, down to*) rendered excessively dirty and full of excessive bad smell, will not be able to enjoy great sexual pleasures with Ratthakāda

131. Then at a certain time a thought of the following description will occur to that female Brahmin Somā who will keep awake at mid-night for family affairs: " Truly, with these many children lying on my back (*and so forth as above, down to*) some sleeping, some of wicked births, some unfortunate, unlucky, and wretched and some deserving to die or fall down at one stroke, *and, therefore,* I, becoming greatly besmeared with urine and excretion (*and so forth as above, down*

to) possessed of excessively bad smell, am not able to enjoy with Ratthakūḍa great sexual pleasures. Therefore, blessed are those mothers *and so forth*, down to) and they have achieved the real fruit of their lives who are sterile, who do not give birth to children, who are the mothers of knees and elbows (fondling knees and elbows in stead of children), who are possessed of fragrant and excellent smell, and who enjoy great sexual pleasures. I am, however, unblessed, unmeritorious, devoid of good deeds because I am not able to enjoy with Ratthakūḍa great sexual pleasures".

182. At that time and at that period, the Survayā nuns, possessed of carefulness in going (and so forth, down to) and constituting a large group, gradually moving from place to place, will come to the village Vibhela and will stay there accepting an acceptable residence. Then a small group of those Survayā nuns, while wandering for alms in high, low, and middle-class families in the village Vibhela, will enter the house of Ratthakūḍa. Then that female Brahmin Somā will see those nuns coming towards her, and having done so and greatly delighted, she will soon get up from her seat and having done so

she will go seven or eight steps forward, and will salute and bow down to them and will make them accept abundant food (4) and will speak thus: "Truly, O Venerable nuns, I enjoy great *sexual pleasures* with Ratthakūda (and so forth, down to) and every year give birth to twins, and at the end of sixteen years I have given birth to thirty two children in all. Now with some of those many children lying on my back (and so forth § 131, down to) some sleeping and some of wicked births, I am not able to enjoy *great sexual pleasures*. Therefore, O Venerable Ones, I desire to hear some religious instruction from you." Then those nuns will expound to the female Brahmin Somā the varied (and so forth, down to) the religion propounded by the omniscient sages.

133. Then that female Brahmin Somā, having heard the religious instruction from those nuns and becoming greatly delighted in her heart, will salute and bow down to those nuns and will speak thus: "I believe, O nuns, in the Doctrine of the Nigganthas: it is *exactly so as you have expounded it*. Only I shall now ask the permission of Ratthakūda and then, O nuns, I shall get myself bald-shaved in the presence of you, the beloved

of the gods." *Then the nuns will answer* : " As you please, O you beloved of the gods, don't cause any delay (lit. obstruction). Then that female Brahmin Somā will salute and bow down to those nuns and will dismiss them.

134. Then that female Brahmin Somā will go to Ratthakēda and with folded hands will speak to him thus: "Truly, O you beloved of the gods, I have heard the religious instruction from the noble nuns and that religious instruction is desired and liked by me. Therefore, O you beloved of the gods, being permitted by you, I wish to get myself initiated in the presence of those Survayā nuns."

135. Then that Ratthakēda will speak thus to that female Brahmin Somā : "Do not, O you beloved of the gods, get yourself bald-shaved just now. But continue, O you beloved of the gods, to enjoy great sexual pleasures with me, and then having fully enjoyed sexual pleasures may you get yourself initiated in the presence of the nuns."

136. Then that female Brahmin Somā, having taken her bath (and so forth, down to) and having decorated her body and being surrounded by a circle of maid-servants will get out of her house and having done so, she will go through the midst of the village

Vibhela, to the Upāshraya of Suvvayā nuns, and having done so she will salute and bow down to them and will wait upon them. Then those Suvvayā nuns will expound to the female Brahmin Somā the varied religious instruction propounded by the omniscient sages *constituting the doctrine of 'Bandha'*—the doctrine which shows how the jivas or souls are bound by Karma. Then that female Brahmin Somā will accept in the presence of those Suvvayā nuns the twelve-fold religious duty of a laywoman. Then she will salute and bow down to the Suvvayā nuns, and having done so she will return into that very direction from which she might have come. Then that female Brahmin Somā will become a devotee of the nuns (*and so forth, down to*) will pass her time happily. Then at a certain time those Suvvayā nuns will go away from the village Vibhela, and having done so they will wander in the outside regions.

187. Then once upon a time those Suvvayā nuns, while wandering from town to town in successive order will *come to the village Vibhela*. Then that female Brahmin Somā, who will get the intelligence about this, will become delighted, will take her bath and will go out to

+For a fuller and detailed explanation on this term vide my notes on my edition of *Sirīśirivālkahā* Part I. p 86.

see them as before, and having done so she will salute and bow down to them; and having heard the religious instruction she will say as before: "I shall take permission of Ratthakūḍa and then get myself initiated." And the nuns will reply as before: "As you please." Then that female Brahmin Soma will salute and bow down to the Suvrayā nuns and will go away from them, and will go to her own house to Ratthakūḍa and will ask with foiled hands as before § 134. Then Ratthakūḍa will answer: "As you please, O you beloved of the gods; do not make any delay." Then Ratthakūḍa will get prepared abundant food (and so forth as in the case of Subhaddā, down to) she will become a nun careful in going and so forth, down to) a self-restrained female anchorite.

133. Then that nun Soma will study under the Suvrayā nuns the eleven Angas such as the Samāyika+ and others, and having done so and observing two days' fasts, three days' fasts, four days' fasts, five days' fasts and so on, she will observe nunhood for many a year. Then having mortified herself by monthly fasts (in which sixty meals are cut off) and having confessed and expi-

+ See footnote on p. 52.

ated for her sins and entering into contemplation and *then* having died at the time of surcease, she will be re-born as a god *Soma* who will be the resident of the same place as Sakka, the lord and king of gods. There, the duration of life of certain gods is expounded to be two Sāgarovamas.* There the duration of the life of god Soma is also said to be two Sāgarovamas."

139. Then Goyama asked: "Venerable Sir, where will the god Soma go and where will he be re-born after having dropped from that heaven at the expiry of his life there?" Then Mahātra answered: "O Goyama, he will put an end to his *worldly* existence in the *Mahāvīdeha* country.

(The usual conclusion is to be inserted here.)-

End of the Fourth Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Fifth Lecture.

The story of Puṇṇabhadda.

(The Introduction, to the fifth lecture, in the usual terms, is to be inserted here.)

140. Truly, Jambū, at that time and at that period, there was a city named Rāyagiha, a temple named Guṇasīlā, and a king named Seniya. The Lord arrived there on a religious visit. The assembly went out to hear him.

141. At that time and at that period there was a god Puṇṇabhadda, in the heaven Sohamma, in the Vīmāṇa Puṇṇabhadda in the assembly Suhammā, on the throne Puṇṇabhadda, surrounded by the four hundred residents of the same place (and so forth) as in the case of Suriyābha, down to) having exhibited the dance of thirty two kinds he went into that very direction from which he came. Then the Kūḍigārasīlā and the asking of the previous birth by Goyama etc. are to be described. Then Mahāvira answered: " Truly, in this way, O Goyama !"

142. At that time and at that period, there was a city named Manivaiyā in the country of Bhārāha in this very continent of Jambuddiva, which was prosperous well-protected and happy. Chanda, a temple named Tarāṇa.

In that city of Maṇivaiyā there lived a householder named Puṇṇabhadda who was rich *and so forth*. At that time and at that period certain elderly monks, who were possessed of the Jātismarana knowledge (a knowledge which enables one to know one's previous birth) (*and so forth, down to*), who were free from the danger of life and death, who were very learned, who constituted a large group, and who were wandering from town to town, gradually came there on a religious visit. The assembly went out to hear them. Then that householder Puṇṇabhadda getting intelligence about this thing (*and so forth as in the case of Gangadatta in the Pannatti Sūtra, down to*) went into that very direction from which he came. Then his renunciation (*and so forth, down to*) he became a self-restrained anchorite.

143. Then that houseless monk Puṇṇabhadda studied under the elderly monks the eleven Angas such as the Sāmāyika and others, and having done so he observed many two days' fasts, three days' fasts (*and so forth, down to*) he practised asceticism for a long time; and having done so he observed monthly fasts in which sixty meals are cut off

Sixth Lecture.

The Story of Mañibhadda.

The Introduction, to the sixth lecture in the usual terms, is to be introduced here.)

145. Truly, O Jambū, at that time and at that period, there was a city named Rāyagīha, a temple named Guṇasīlā, and a king named Seniya. The Lord arrived there.

146. At that time and at that period: (here the arrival of the god Mañibhadda, in the assembly Suhammā on the throne Mañibhadda, together with one thousand residents of the same place, is to be described exactly as in the case of Puṇṇabhadda. Then the exhibition of the dance and the asking of the previous birth by Goyama. Then the reply of Mahāvira viz: There was a city named Manivāai, a householder named Mañibhadda, his initiation at the hands of certain elderly monks, he studied the eleven Āngas, observed asceticism for a long time, the observance of monthly fasts in which sixty meals are cut off. His re-birth in the Mañibhadda Vimāna. Two Śāgarovamas as the

and having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, he was re-born as a god in the Sohamma heaven, in the Vimāna Puṇṇabhadda in the assembly hall Uvavāya and in a celestial bed (and so forth, down to) became possessed of the Manaha-paryāya knowledge (a knowledge by means of which the thoughts of the minds of other persons are known).

144. In this way, O Goyama, that is the divine prosperity of the god Puṇṇabhadda. *Then Goyama asked:* "Venerable Sir, what has been expounded as the duration of life of the god Puṇṇabhadda?" *Then Mahāvira answered:* "O Goyama, the duration of his life has been expounded as two Sāgarovamas." *Then Goyama asked:* "Venerable sir, where will that god Puṇṇabhadda go and where will he be re-born after the expiry of his life in that heaven?" *Then Mahāvira answered:* "O Goyama, he will be liberated in the Mahāvideha country and will put an end to his worldly existence." —

The usual Conclusion is to be inserted here.)

End of the Fifth Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Sixth Lecture.

The Story of Māṇibhadda.

The Introduction, to the sixth lecture in the usual terms, is to be introduced here.)

145. Truly, O Jambū, at that time and at that period, there was a city named Rāyagihā, a temple named Guṇasilā and a king named Seniya. The Lord arrived there.

146. At that time and at that period: (here the arrival of the god Māṇibhadda, in the assembly Suhammā on the throne Māṇibhadda, together with one thousand residents of the same place, *is to be described* exactly as in the case of Puṇṇabhadda. Then the exhibition of the dance and the asking of the previous birth by Goyama. Then the reply of Mahāvira viz: There was a city named Manivāai, a householder named Māṇibhadda, his initiation at the hands of certain elderly monks, he studied the eleven Angas, observed asceticism for a long time, the observance of monthly fasts in which sixty meals are cut off. His re-birth in the Māṇibhadda Vīmāna. Two Śīgarovamas as the

duration of his life (*and so forth, down to*) he will be liberated in the country of *Mahāvideha*.

(The usual Conclusion, is to be introduced *here*.)

End of the Sixth Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Lectures Seven to Ten.**The Stories of the Remaining Seven.**

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147. In this way the stories of (7) Datta (8) Siva (9) Bala (10) and Anādhīya are all to be reproduced exactly as the story of the god Puṇṇabhadda. Two Śigarovamast are to be taken as the duration of their lives. The Vimānas are to have the names similar to those of the gods. In the previous birth Datta was in the city of Chandanā, Siva in Mahilā, Bala in Hatthiṇḍipura and Anādhīya in Kākandī. The temples are to be understood as in the Sangrahaṇī Sūtra.

—

End of the Third Section of the Last Five
Upāṅgas together called
Nirayāvaliyāo.

—

Fourth Section
called
Pupphachūliyaō
or

The female disciples of pupphachūlā Nuns.
(or an appendix to Pupphiya)

First Lecture.
The Story of Siri.

(The Introduction, to the Fourth Section in the usual terms, is to be introduced here.)

148. Suhamma said : ' There are ten lectures expounded in the fourth section. They are as follows :—

Siri-Hiri-Dhii-Kitti,

Buddhi-Lachhi should also be known;

Ilādevi, Surādevi, Rasadevi,

Gandhadevi also should be known.

Then Jambū asked : " If, O Reverend Sir, the Ascetic Lord Mahāvira (and so forth, down to) who has obtained emancipation has expounded ten lectures of Pupphachūliya the Fourth Section of the Last Five Upāṅgas together called Nirayāvaliyāō, what then has been expounded as the purport of the first lecture ! (The Introduction, to the first lecture in the usual terms, is to be supplied here).

149. At that time and at that period there was a city named Rāyagiha, a temple named Guṇasīlāa, a king named Seniya. The Lord arrived there. The assembly went out to hear him. At that time and at that period Siridevi, in the Sobamma heaven, in the Vimāna Sirivādinsaa, in the assembly Suhamma, on the throne Siri, came there with four hundred residents of the same place, with four elderly persons and with all her retinue, exactly as in the case of Bahuputtīyā (and so forth, down to) vanished after having exhibited the dance. The only difference is that there were no children created by divine power. Then the asking of her (Siri's) previous birth by Goyama. Then Mahāvira answered: " Truly in this way O Goyama."

150. At that time and at that period there was a city named Rāyagiha, a temple named Guṇasīlāa and a king named Jiyasattā. In that city of Rāyagiha there lived a rich householder Sudansāṇa by name. That householder Sudansāṇa had a delicate wife, Piyā by name. They had a daughter named Bhūyā who grew old and appeared like an old maid, who became worn out and appeared like a worn out maid, whose breasts were fallen and loose and who was avoided by suitors.

151. At that time and at that period Lord Pārshva, who is greatly renowned in the world (*and so forth, down to*) *resembling the nine gems* (the description is to be supplied here). The Samosaraṇa The assembly went out to hear him.

152. Then that girl Bhūyā, getting intelligence about this and becoming greatly delighted, went to her parents and having done so she spoke to them thus: "Truly, O parents, Lord Pārshva, who is greatly renowned in the world, while wandering *from town to town in due order, and surrounded* by a multitude of his disciples, has come here. Therefore, O parents, being permitted by you, I wish to go to bow down to the feet of Lord Pārshva, so greatly renowned in the world." *The parents answered:* "As you please, O you beloved of the gods; do not have any obstruction.

153. Then that girl Bhūyā having taken her bath (*and so forth, down to*) *having decorated her body*, got out of her house being surrounded by a circle of female friends, and went outside into the waiting-chamber, and then she ascended an excellent chariot meant for religious journeys. Then that girl Bhūyā, surrounded by her retinue, went, right

through the midst of the city of Rāyagiha, to the temple Guṇasīlā; and having gone there she saw there the Four Atis'ayas or Excellencies of a Tirthankar (see § 12)* and having done so, she got out of the chariot meant for religious journeys, and surrounded by the circle of the maid-servants she went to Lord Pārs'wa who is greatly renowned in the world and having circumambulated him three times, waited upon him.

154. Then that Lord Pārs'wa, who is greatly renowned in the world, delivered to that girl Bhīyā and to a great assembly the religious instruction. Having heard and listened to it she was greatly delighted, and saluted and bowed down to him, and having done so, she spoke to him thus: "I believe, Venerable Sir, in the Doctrine of the Nigganthas (and so forth, down to) I have stood for that, it is exactly as you propound (and so forth, down to) I shall take the permission of my parents and then get myself initiated. Then Lord Pārs'wa replied: "As you please, O you beloved of the gods!"

*For a detailed knowledge of these Atis'ayas refer to my notes on the same term in my edition of *Sirisirivālakahā* Part. I P. 4

151. At that time and at that period Lord Pārshva, who is greatly renowned in the world (*and so forth, down to*) resembling the nine gems (the description is to be supplied here). The Samosaraṇa The assembly went out to hear him.

152. Then that girl Bhāyā, getting intelligence about this and becoming greatly delighted, went to her parents and having done so she spoke to them thus: "Truly, O parents, Lord Pārshva, who is greatly renowned in the world, while wandering from town to town in due order, and surrounded by a multitude of his disciples, has come here. Therefore, O parents, being permitted by you, I wish to go to bow down to the feet of Lord Pārshwa, so greatly renowned in the world." *The parents answered*: "As you please, O you beloved of the gods; do not have any obstruction.

153. Then that girl Bhāyā having taken her bath (*and so forth, down to*) having decorated her body, got out of her house being surrounded by a circle of female friends, and went outside into the waiting-chamber, and then she ascended an excellent chariot meant for religious journeys. Then that girl Bhāyā, surrounded by her retinue, went, right

through the midst of the city of Rāyagiha, to the temple Guṇasīlā; and having gone there she saw there the Four Atis'ayas or Excellencies of a Tirthankar (see § 12)* and having done so, she got out of the chariot meant for religious journeys, and surrounded by the circle of the maid-servants she went to Lord Pārs'wa who is greatly renowned in the world and having circumambulated him three times, waited upon him.

154. Then that Lord Pārs'wa, who is greatly renowned in the world, delivered to that girl Bhūyā and to a great assembly the religious instruction. Having heard and listened to it she was greatly delighted, and saluted and bowed down to him, and having done so, she spoke to him thus: "I believe, Venerable Sir, in the Doctrine of the Nigganthas (and so forth, down to) I have stood for that, it is exactly as you propound (and so forth, down to) I shall take the permission of my parents and then get myself initiated. Then Lord Pārs'wa replied: "As you please, O you beloved of the gods!"

*For a detailed knowledge of these Atis'ayas refer to my notes on the same term in my edition of *Sirīśāvalakabā* Part. I. P. 4

155. Then that girl Bhūyā ascended that very chariot meant for religious journeys and returned to the city of Rāyagiha, and went to her own house, and having got down from the chariot she went to her parents, and having folded her hands she asked their permission exactly as in the case of Jamālī in the Bhagavati Sūtra. Then Sudansana replied: "As you please, O you beloved of the gods!"

156. Then that householder Sudansana prepared abundant food (4) and invited his friends and kinsmen etc., and at the time of taking betel-leaves after dinner he, having made himself pure, consented to the renunciation of his daughter and called his family-men and spoke to them thus: "O you beloved of the gods soon prepare a palanquin carried by a thousand men for my daughter Bhūyā (and so forth, down to) report to me about the execution of my order. Then they did so and reported to him accordingly.

157. Then that householder Sudansana got his daughter Bhūya to ascend the palanquin carried by a thousand men after she had taken her bath and decorated her body. Then surrounded by her friends and kinsmen and so forth, down to) noise, she went right

through the midst of the city of Rāyagiha to the temple Guṇasīlā and saw there the Atis'aya or the Rare Excellencies of a Tirthankara such as the *divine Umbrella set with jewels etc.*, and caused the palanquin to be stopped and asked his daughter Bhūyā to get down from the palanquin.

158. Then the parents took their daughter Bhūyā in their front and went to Lord Pārśwa who is greatly renowned in the world, and having done so they saluted and bowed down to him three times and spoke thus: "Truly, O you beloved of the gods, Bhūyā is our only dear daughter. She, O you beloved of the gods, has become aversed to worldly life (and so forth, down to) and wants to get herself bald-shaved in your presence and thus get herself initiated. Therefore, O you beloved of the gods, I offer to you this alms in the form of a female disciple. May you, O beloved of the gods, accept this alms of a female disciple. Then Lord Pārśwa answered: "As you please, O you beloved of the gods!"

159. Then that girl Bhūyā, being thus spoken to by Lord Pārśwa and becoming greatly delighted, kept her face turned towards the north-eastern direction and put off

her ornaments and garlands herself as in the case of Devānandā in the presence of Pupphachūḷa nuns (*and so forth, down to*) became a self-restrained nun.

160. Then at a certain time that nun Bhāyā became a 'Sarirapāosiyā' woman (a woman who thinks that every part of the body is impure, and does not accept even a seat without sprinkling water over it which is prohibited for monks and nuns in Jainism), and often and often washed her hands, feet, head, mouth, breasts, arm-pits and secret parts of the body, and wherever she spread her bed or seat for study she first of all sprinkled that place with water and then she occupied a place or spread a bed or a seat there.

161. Then the Pupphachūḷā nuns spoke to the nun Bhāyā thus: "O you beloved of the gods, we are nuns free from the knot of worldly attachment protected in going (*and so forth, down to*) self-restrained female anchorites. It does not behove us, therefore, to be 'Sarirapāosiyā.' But, O you beloved of the gods, you are a 'Sarirapāosiyā' and every now and then wash your hands (*and so forth as above, down to*) spread your seat for study

after the sprinkling of water. Therefore, O you beloved of the gods, make confession for this sin." (The rest is to be described here exactly as in the case of Subhaddā, down to) she passed her time in an independent Upāśhraya. Then that nun Bhūyā, becoming self-willed, and being not reprimanded and becoming wanton, used to wash every now and then her hands (and so forth, down to) *spread her seat.*

162. Then that nun Bhūyā, having observed nunhood for many a year observing two days' fasts, three days' fasts and so on; and without making confession or expiation for that sin and having met with death at the time of surcease, was born as the goddess Siri in the Sohamma heaven, in the Vimāṇa Sirivādinsaa, in the assembly Uvavāya, in a divine bed (*and so forth, down to*) with the dimensions of a goddess, being endowed with five kinds of fulness of faculties.+ Truly, in this way, O Goyama, the goddess Siri has acquired this divine prosperity. The duration of her life there is expounded to be as one Paliovama. Then Goyama asked: " Venerable Sir, where will the goddess Siri go after the

+See § 85.

124 The Last Five Upāṅgas [IV. Lect. 1.
expiry of her life there?" . Then Mahāvira
answered: "She will be liberated from the
country of Mahāvideha.

(The usual Conclusion is to be inserted here).

End of the First Lecturo of the Fourth Section
of the Last Five Upāṅgas together called
Nirayāvāliyaḥ.

Lectures second to Ten.*The Stories of the Remaining Nine.*

—(o)—

163. In this way the stories of the remaining nine are to be recited. The Vimānas are of similar names. The previous births in the Sohamma heaven. The names of the cities, temples, and wives and their own names exactly as in the Sangahani Sūtra. All renounced the world in the presence of Lord Pārs'wa. They were the disciples of the Puppachūlī nuns, all had become 'Sari-rapāosiyā'. And all of them to be liberated in the country of Mahāvideha after dropping down from heaven.

End of the Fourth Section of the Last Five
Upāṅgas together called
Nirayāvaliyāo.

The Fifth Section
called
Vanhidasao
or
The (ten !) Chapters on the Vṛṣṇis.

First Lecture.
The Story of Nisadha.

164. [The Introduction to the Fifth Section, in the usual terms, is to be introduced here, down to there have been propounded twelve chapters of the fifth section]. They are as follows:—

(1) Nisadha (2) Māṇi (3) Vaha, (4) Vahe, (5) Pagayā, (6) Jutti, (7) Dasaraha, (8) Daḍharaha, (9) Mahādhāṇu, (10) Sattadhāṇu, (11) Dasadhāṇu and (12) Sayadhāṇu. Then Jambū asked:—"If, Venerable Sir, the Ascetic Lord Mahāvira has expounded twelve lectures of the Fifth Section, *what then is the purport of the first lecture?* Then Suhamma answered: "Truly, in this way, Jambū!"

165. At that time and at that period, there was a city named Bāravai (modern Dwārakā) having the circumference of twelve gojanas (and as forth, down to) like the

Paradise incarnate, pleasant to look at, worthy of being seen, beautiful and excellent.

166. Now, in the north-eastern direction outside that city of Bāravaī there was a mountain named Revaa (modern Girnar) which was lofty; whose pinnacles reached, as it were, the surface of the heaven; which was pleasant on account of being covered over with different kinds of trees, groves, thickets, creepers and plants; which was full of the groups of swans, deer, peacocks, Kōncha birds, Sārasa birds, crows, Mayaṇasāla birds and cuckoos; which was full of plenty of banks, slopes, holes, prosperous sprouts, and peaks; which was crowded with bands of damsels, groups of gods and couples of demi-gods; which was always festive; and which was delightful, pleasant, of a happy sight, beautiful and excellent even to the Daśra Kṣatriyas who are excellent heroic persons strongest in the three worlds.

167. Not very far, nor very distant from that mountain Revaa there was a park named Nandanavaṇa which yielded fruits of all the seasons (*and so forth, down to*) pleasant to look at.

168. In that park Nandanavaṇa there was an abode of the Yaksha Surappiya which

was very ancient (*and so forth, down to*) many persons used to come there and worship the abode of Surappiya.

169. That abode of Surappiya was surrounded by a big forest on all its sides exactly as Puṇṇabhadda (*and so forth, down to*) a slab of stone.

170. In that city of Bāravai there ruled king Kaṇha who was a 'Vāsudeva.' He enjoyed the lordship of ten Daśāra kings Samuddavijaya and others, five great warriors Baladeva and others, sixteen thousand kings Uggaseṇa and others, three and a half crores of princes Pajjṇṇa and others, sixty thousand undaunted warriors Samba and others, twenty one thousand brave soldiers Viraseṇa and others, sixteen thousand queens Ruppini and others, thousands of harlots Aṇangaseṇā and others and of many other kings, princes (*and so forth, down to*) merchants and others of the southern half of the country of Bhāraka having the ocean of the mountain Voyaddha as its boundary.

171. In that city of Bāravai there was a king named Baladeva who was as powerful as the mountain Mahayā (*and so forth, down to*) and who protected his kingdom well. That king Baladeva had a queen named

Revai who was tender and *so forth*. Now, once upon a time she saw a lion in her dream while sleeping in her bed-chamber and *so forth*. (Here the telling of the dream to Baladeva is to be described and then the birth of a son Nisadha). The arts exactly as in the case of Mahābala, the gifts in fifty, the acceptance of the hands of fifty princesses in marriage by Nisadha (*and so forth, down to*) Nisadha passed his time happily with them in a lofty palace.

172. At that time and at that period, Lord Ariththanemi* the founder of the Jain Order whose height was ten bows (i. e. 40 hands) (*his description is to be supplied here, down to*) the Samosaraṇa and the assembly went out to hear him.

173. Then that Vasudeva Kaṇha getting intelligence about this thing and becoming greatly delighted and pleased called his family-men and spoke to them thus: "O you beloved of the gods, immediately beat the public drum in the assembly Suhammā". Then those family-men having responded to his words went near the public drum in the

*Ariththanemi, is the twenty second Tirthankara of the Jains.

assembly Suhammā and having done so they beat it producing a roaring sound.

174. Then when that public drum was beaten with a roaring sound the Dasaśis Semmuddavijaya and others, the queens also are to be mentioned, *and so forth as above*, down to) thousands of harlots Aṅgaseṇā and others and many other kings (*and so forth*, down to) merchants took their baths *and so forth*, down to) having made expiation, having decorated their bodies with all kinds of ornaments and some having according to their ranks seated themselves on horses (*and so forth*, down to) surrounded by a circle of men, went to Vāsudeva Kaṇha and having done so they with folded hands congratulated him with the words: "Victory to you, victory to you".

175. Then that Vāsudeva Kaṇha spoke thus to his family-men: "O you beloved of the gods, immediately make ready an elephant fit for coronation and excellent horses, elephants and chariots (*and so forth*, down to) they executed the order and reported to him accordingly. Then that Vāsudeva Kaṇha took his bath in the bath-room (*and so forth*, down to) mounted the elephant, and being

surrounded by Eight Auspicious Things* as in the case of Kuṇṇiya, with excellent white chawries being waved before him, and surrounded by ten Dasāras Samuddavijaya and others (*and so forth, down to*) merchants and others, and with all pomp and show and producing a great noise, he went right through the midst of the city of Bāravaḥ (*everything else is to be described here exactly as in the case of Kūṇiya, down to*) waited upon lord Aritṭhanemi.

176. Then that prince Nisadha (the son of king Baladeva) heard this great noise of the people from that lofty palace (*everything else is to be described here exactly as in the case of Kuṇṇiya, down to*) he having heard and listened to the religious doctrine spoke thus: "Venerable Sir, I believe in the Doctrine of the Nigganṭhas." *Everything else is to be described here exactly as in the case of Chitta, down to*) he accepted the *twelve-fold*

*अष्टौ मङ्गलानि—the Eight Auspicious Things: They are mentioned in the Aupapātika Sūtra (sūtra 9, Poona Edition of Prof. N. G. Sura) thus: (१) सोत्थिय, (२) सिरियच्छ, (३) नंदियाचत्त, (४) वध्धमाणग, (५) महासण, (६) कलस, (७) मच्छ and (८) दप्पण. It is further said that all these are made up of gems—
 "सन्धरयणामया".

that city of Rohidāa there was a king named Mahabbala who had a queen named Paumāvai. Once upon a time she saw a lion in a dream in her bed-chamber (the birth etc. is to be described here as in the case of Mahābala only with this difference that the name of the prince was Virangaa, the giving of gifts by thirty two, the accepting of the hands of thirty two princesses in marriage (and so forth, down to) amused with music, possessed of the prosperity of all the six seasons viz. the rainy season, the advanced rainy season, the autumn, winter, summer and the spring; and loved by all.

179. At that time and at that period, an Āchārya (patriarch) named Siddhattha, who was possessed of the knowledge of previous birth (*he is to be described here exactly as Kesi, down to*), who was very learned and followed by a large group of monks, came to the city of Rohidāa, to the park Mehavanna and to the abode of the yaksha Maṇidatta and accepted an acceptable residence. The assembly went out to hear him.

180. Then that prince Viranga, hearing the great noise of the people from that lofty palace *he is to be described here exactly as*

duty of a layman, and having done so he returned.

177. At that time and at that period, the disciple of Lord Aritthanemi and a houseless monk, Varadatta by name, who was noble (and so forth, down to) was staying there. Now that houseless monk Varadatta saw Nisadha and having done so and with faith and so forth, down to) waiting upon, he asked thus to Aritthanemi: "Venerable Sir, prince Nisadha is, indeed, lovable, of a beautiful form, handsome, and of a handsome form, in the same way dear, delighting the heart, attractive, of an attractive form, gentle and of a gentle form, of a beautiful sight and of a good form. How, Venerable Sir, has Nisadha obtained and acquired this human prosperity? (*Asking of the previous birth is to be described here exactly as in the case of Suriyabha*). Then Aritthanemi answered: "Truly in this way, Varadatta!"

178. At that time and at that period in this very continent of Jambuddiva and in the country of Bhārāṇa there was a city named Rohidāa which was prosperous, well-protected and happy. A park named Mehavaṇṇa, the abode of the Yaksha Maṇidatta. In

that city of Rohidāa there was a king named Mahabbala who had a queen named Paumāvai. Once upon a time she saw a lion in a dream in her bed-chamber (the birth etc. is to be described here as in the case of Mahābala only with this difference that the name of the prince was Virangaa, the giving of gifts by thirty two, the accepting of the hands of thirty two princesses in marriage (and so forth, down to) amused with music, possessed of the prosperity of all the six seasons viz. the rainy season, the advanced rainy season, the autumn, winter, summer and the spring; and loved by all.

179. At that time and at that period, an Āchārya (patriarch) named Siddhattha, who was possessed of the knowledge of previous birth (*he is to be described here exactly as Kesi, down to*), who was very learned and followed by a large group of monks, came to the city of Rohidāa, to the park Mehavāṇṇa and to the abode of the yaksha Maṇidatta, and accepted an acceptable residence. The assembly went out to hear him.

180. Then that prince Viranga, hearing the great noise of the people from that lofty palace *he is to be described here exactly as*

Jamāli, down to) he went out to hear him. And having heard the religious instruction he said: "O you beloved of the gods, I shall take the permission of my parents (*here he is to be described* renouncing the world and becoming a houseless monk *and so forth,* down to) a self-restrained monk exactly as Jamāli.

181. Then that houseless monk Viranga studied under the patriarch Siddhattha the eleven Angas such as Samāiya and others and having done so he observed two day's fasts *and so forth,* down to), and having observed asceticism for full forty five years, and having mortified himself by two monthly fasts in which one hundred and twenty meals are cut off, and having made confession and expiation for his sins, entering into meditation and meeting with death at the time of surcease, he was re-born as a god in the Bambhaloa heaven, in the Manorama Vimāṇa. There the duration of the lives of certain gods is expounded to be ten Sāgarovamas. There the duration of the life of the god Viranga is also expounded to be ten Sāgarovamas.

182. Now that god Viranga, having dropped down from that heaven at the expiry

of his life there, was born here in this very city of Bāravai as a son of Baladeva in the womb of his queen Revai. Then that queen Revai saw a lion in her dream while sleeping in a suitable bed-chamber (and so forth, down to) Nisadha enjoyed in that lofty mansion. Truly, in this way, Varadatta, the prince Nisadha has obtained this noble human prosperity.

183. *Then Varadatta asked* : "venerable Sir, will he be able to get himself initiated in your presence?" Then Aritthanemi answered: "Yes, he will be able to do so."

In the meanwhile, the houseless monk Varadatta passed his time in the welfare of his soul. Then at a certain time Lord Aritthanemi went outside the city of Bāravai. And the prince became the follower of the Samaṇa—a layman—possessed of the knowledge of living things and non-living things.

184. *Then once upon a time that prince Nisadha went to the Posaha-sālā and passed his time on a bed of Darbha grass. Then the following thought occurred to the prince Nisadha who was keeping a religious vigil*: "Blessed, indeed are those villages and towns (and so forth, down to) habitations where moves Lord Aritthanemi. Blessed, indeed, are those kings (and so forth,

down to) merchants and others who bow down, salute and wait upon Lord Aritṭhanemi. If he comes here to the Nandanavana gradually moving from town to town I shall also bow down to him (and so forth, down to) and wait upon him."

185. Then Lord Aritṭhanemi, knowing this thought of prince Nisadha, visited Nandanavana with eight thousand monks with him. The assembly went out to hear him. Then prince Nisadha, getting intelligence about this and becoming greatly delighted and pleased, went out to hear him having taken his seat in a chariot with four bells and carried by horses (*he is to be described here exactly as Jamāli, down to*), having taken the permission of his parents he got himself initiated, and became a houseless monk (and so forth, down to) a self-restrained anchorite.

186. Then that houseless monk Nisadha studied under the worthy elderly monks of Lord Aritṭhanemi the eleven Angas such as Sāmāya and others, and observing two days' fasts, three days' fasts and various other kinds of penances, and having observed asceticism for full nine months, having observed 21 days' fasts in which forty

two meals are cut off, and having made confession and expiation for his sins, and having meditated, he gradually met with death.

187. Then that houseless monk Varadatta, knowing that the houseless monk Nisadha had expired, went to Lord Aritthanemi and spoke to him thus: "Truly, Nisadha, your disciple, the houseless monk was straightforward by nature and courteous. Venerable Sir, where is that houseless monk Nisadha gone and where is he re-born after having met with death at the time of surcease here?"

188. Then Lord Aritthanemi spoke thus to the houseless monk Varadatta: "Truly, Varadatta, my disciple the houseless monk, Nisadha by name, who was straightforward by nature and courteous, has, having studied from my worthy elderly monks the eleven Angas such as Samāiya and others, having observed ascetism for full nine years, having observed 21 days' fasts in which forty two meals are cut off, having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, been re-born as a god in the Savva-

t̥hasiddha Vimāna high above the moon, sun, planets, orbits, stars and the hundred habitations in the Gavijja Vimāna of the eighty three lords of the Sohamma heaven. There the duration of life of the gods is expounded to be thirty three Sāgarovamas.

139. Then Vardatta asked: "Venerable Sir, where will that god Nisadha go and where will he be re-born after the expiry of his life there, after the expiry of his existence there, after the end of his duration there? Then Aris̥thanemi answered: "Varadatta, he will be re-born as a son in the royal family Visuddha-pii-vansa in the city of Unnā in the country of Bhāraha, in this very continent of Jambuddiva. Then having completed his boyhood, being equipped with courtesy, attaining youth and having got pure enlightenment from worthy elderly monks, he will get himself initiated as a houseless monk ceasing to be a householder. He will become a monk protected in going (and so forth, down to) a self-restrained anchorite. There he will observe many one day's, two days', three days', four days', five days' fasts and half-monthly and monthly fasts and various other penances and will observe asceticism for many a year, and having done so he will mortify himself

by monthly fasts, in which sixty meals are cut off. Then he will realise and propitiate that object (emancipation) for the sake of which men practise (lit. suffer) the hard mode of life peculiar to Jain monks such as nakedness, getting bald-shaved, never taking a bath (and so forth, down to) not cleansing the teeth, not keeping an umbrella, going without shoes, keeping a wooden board for bed, keeping a wooden bed, getting hair plucked out with hand, celibacy, going to the houses of strangers for begging alms, keeping equal feeling whether getting good alms or getting no alms, and the troubles created by the varied high and low wicked people of the village, and having done so he will breathe his last and will be emancipated, will be finally enlightened, (and so forth, down to) will put an end to all the miseries.

(The usual conclusion is to be inserted here.)

End of the First Lecture of the Fifth Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Lectures Second to Twelve.



190. The remaining eleven lectures are also to be recited in the same manner according as in the Sangahani Sūtra without any enlargement or abridgement.



End of the Fifth Section of the Last
Five Upāṅgas together called
Nirayāvaliyāo.



The volume of Nirayavaliyāo is over. The Last Five Upāṅgas are, therefore, over. The Last Five Upāṅgas 'Nirayāvaliyāo' together constitute only one volume *which is divided into* five sections. The five sections could be instructed in five days. In the *first* four sections there are ten lectures in each, but in the fifth section there are twelve lectures

END OF NIRAYĀVALIYĀO.

श्रीचन्द्रमूरिविरचिता
॥ श्रीनिरयावलिकासूत्रवृत्तिः ॥

ॐ नमः श्रीशान्तिनाथदेवाय ।

पार्श्वनाथं नमस्कृत्य प्रायोऽन्यग्रन्यवीक्षिता ।

निरयावन्निश्चुनस्कंदे व्याख्या काचित्प्रकाश्यते ॥

[पृ० ३] तत्र निरयावलिकाव्योपाङ्गग्रन्थस्यार्यतो
महावीरनिर्गतवचनमभिचित्सुराचार्यः सुधर्मस्वामी सूत्र-
कारः 'ते णं काले णं' इत्यादिग्रन्थं तावदाह-अत्र 'णं'
वाक्यालङ्कारार्थः । तस्मिन् कालेऽवसर्पिण्याञ्चतुर्यभागलक्षणे
तस्मिन् समये-तद्विशेषरूपं यस्मिन् तन्नगरं राजगृहादयं
राजा च भेणिकाव्यः सुधर्म(श्रीधर्ममान)स्वामी च
'होत्य' इति अवचत्-आसीदित्यर्थः । अवसर्पिणीत्यात्काल-
स्य घण्टाग्रन्थघण्टितचिभूतियुक्तमिदानीं नास्ति । 'रिद्ध-
तिथिमियसमिद्धं' भवनादिभिर्वृद्धिमुपगतं, भववर्जितत्वेन
स्थिरं, समृद्ध-धनधान्यादियुक्तं, ततः पदत्रयस्य कर्मधा-
रयः । "पमुद्दयजणजोणययं" प्रमुदिता प्रमोदकारणवस्तूनां
सद्भावात् जना नगरयास्तव्यलोकाः जानपदाश्च-जनपदम-
यास्तप्रायाताः सन्तो यस्मिन् तत् प्रमुदितजनजानपदम् ।
"उत्ताणनयणपेच्छणिज्जं" सौभाग्यातिशयात् उत्तानैः
अनिमित्तैः नयनैः लोचनैः प्रेक्षणीयं यस्तत्तया । "पासाहयं"
चित्तप्रसक्तिकारि । "वरिसणिज्जं" यत् पश्यच्चक्षुः धर्मे
न गच्छति । 'अभिरूपं' मनोहाररूपम् "पडिरूपं"
द्रष्टारं द्रष्टारं प्रतिरूपं यस्य तत्तथेति । तस्मिन् "उत्तर-
पुरिच्छिमे दिसीमाए गुणसिलए नामं चेशए होत्या" चैत्यं
व्यन्तरायतनम् । 'वण्णओ' इति चैत्यवर्णको वाच्यः-"चिरा-
ईए पुव्वपुरिसण्णत्ते" विर-चिरकालः आदि-निवेशो
यस्य तत् चिरादिकम् अत एव पूर्वपुरुषैः-अंतीतनरैः
प्रसक्तम्-उपादेयतया प्रकाशितं पूर्वपुरुषप्रसक्तम् । 'सच्छत्ते
सज्जए सण्णटे सपडागे कयवेयदीए" कृतचित्तदिकं-एचि-

तवेदिकं “लाउल्लोइयमहिष” लाइयं-यद्भूमे”छगणादिना
 उपलेपनम्, उल्लोइयं-कुडयमालानां सेटिकादिभिः समृष्टी-
 करणं, ततस्ताभ्यां महितमिध मद्दिन पूजितं यत्तत्तथेति ।
 तत्र च गुणशिलकचैत्ये अशोकवरपादपः-समस्ति । “तस्स
 णं हेट्ठा खंधासन्ने, एत्थ ण मंहं एगे पुढविसिलापट्टए
 पच्चत्ते, यिक्खंभायामसुप्पमाणे आईणगरुयवूरनयणीयत्तु-
 फासे ” आजिनकं-चर्ममयं यखं,-रुतं-प्रतीतं, वूरो-घनस्पति-
 विशेषः, नयनीतं-अक्षयं, तल्लम्-अर्कतल्लं, तद्धत्तु स्पर्शो यस्य
 स तथा कोऽर्थः ? कोमलस्पर्शयुक्त । ‘पात्ताईए जाय पडि-
 रुवे’त्ति । ‘ ते णं काले ण ’ इत्यादि, ‘ जाइसपन्ने ’ उत्तम-
 मातृकपक्षयुक्त इति बोद्धव्यम्; अन्यथा मातृकपक्षसंपन्नत्वं-
 पुदपमात्रस्यापि स्यात् इति नास्योत्कर्षः कश्चिदुक्तो भवेत्,
 उत्कर्षाभिधानार्थं चास्य विशेषणललामोपादानं विकीर्णित-
 मिति । एवं “कुलसंपन्ने,” नवर कुलं-पैतृक पक्षः । ‘ यल-
 संपन्ने ’ यलं-सहननविशेषसमुत्थः प्राणः । ‘ जहा केसि ’
 त्ति केसि(शि)घर्णको वाच्यः; स य “विणयसंपन्ने”लाघवं
 द्रव्यतोऽस्त्योपधित्वं भावतो गौरवत्रयत्यागः यभिः संपन्नो य
 स तथा । “ ओयंसी ” आजो-मानसोऽवष्टम्भः तद्वान्
 ओजस्वी, तेज-शरीरप्रभा तद्वान् तेजस्वी, ययो-यच्चनं
 सौभाग्याद्युपेत यस्यास्तीति यचस्वी, “ जयसी ’ यशस्वी-
 स्यातिमान्, इह विशेषण चतुष्टयेऽपि अनुस्वारः प्राकृतत्वात् ।
 “ जियकोहमाणमायालोमे ” नवर क्रोधादिजयः उदय-प्रात-
 क्रोधादिविफलीकरणतोऽवसेयः । ‘ जीवियात्तामरणभयविण्ण-
 मुक्के ’ जीवितस्य-प्राणधारणस्य आशा-चाञ्छा मरणाच्च
 यद्भयं ताभ्यां विप्रमुक्तो जीविताशामरणभयविप्रमुक्तः तदु-
 भयोपेक्षक इत्यर्थः । ‘ तत्रप्पद्धाने ’ तपस्ता प्रधानः-उत्तमः
 शेषमुनिजनापेक्षया तपो वा प्रधानं यस्य स तपःप्रधानः ।

एवं गुणप्रधानोऽपि, नयरं गुणाः-संयमगुणाः । 'करणचरण-
 प्पहाणे' चारित्रप्रधानः । 'निग्गहप्पहाणे' निग्रहो-अनाचार-
 प्रवृत्तेर्निषेधनम् । 'घोरवंमचेरवासी' घोरं च तत् ब्रह्मचर्यं
 च अल्पसत्त्वैर्दुःखेन यदनुचर्यते तस्मिन् घोरब्रह्मचर्यवासी ।
 'उच्छृङ्खलसरीरे' 'उच्छृङ्ख' ति उज्झितमिव उज्झितं शरीरं
 तत्सत्कारं प्रति निःस्पृहत्वात् (येन) स तथा । 'चोदसपुष्पी
 चउनाणोपमए' चतुर्जानोपयोगतः-केवलवर्जज्ञानयुक्त । केसि
 (शि) गणधरो मतिश्रुतायधिज्ञानप्रयोपेत इति इदम् ।
 आचार्यः सुधर्मा पञ्चभिरनगारशतः सार्व-सह संपरिचृतः
 समन्तात्परिकलितः पूयानुपूय्यां न पद्यानुपूय्यां चेत्यर्थः क्रमे-
 णेति इदं, चरन-संचरन् एतदेवाह-' गामाणुगामं दुइ-
 उज्जमाणे' ति ग्रामानुग्रामश्च विचक्षितग्रामादनन्तरग्रामो
 ग्रामानुग्राम तन् द्रवन्-गच्छन्-एकस्माद् ग्रामादनन्तरग्राम-
 मनुहृद्वयमित्यर्थः, अनेनाप्रतिबद्धं विहारमाह । तत्राप्यात्सु-
 फ्यामावमाह-' सुहसुहेणं विहरमाणे' सुखंसुखेन-शरीरखेदा-
 भावेन संयमाऽऽयाधाभावेन च विहरन् ग्रामादिषु वा तिष्ठन् ।
 ' जेणेव ' ति यस्मिन्नेव देशे राजगृहं नगरं यस्मिन्नेव
 प्रदेशे गुणशिलकं चेत्यं तस्मिन्नेव प्रदेशे उपागत्य यथाप्रति-
 रूपं-यथोचितं मुनिजनस्य अथग्रहम् आश्रासम् अथगृह-अनु-
 क्षापनापूर्वकं गृहीत्वा संयमेन तपसा चात्मानं भाष्यन्-विह-
 रति-आस्ते स्म । 'परिस्ता निग्गय' ति परिपत्-श्रेणिक-
 राजादिको लोकः निर्गता-निःसृता सुधर्मस्वामिवन्दनार्थम् ।
 धर्मश्रवणानन्तरं " जामेव दिसि पाठम्भूथा तामेव दिसि
 पडिगय " ति यस्या दिशः सकाशात् प्रादुर्भूता-प्रागतेत्यर्थः
 तामेव दिशं प्रतिगता इति । तस्मिन् काले तस्मिन् समये
 आर्यसुधर्मणोऽन्तेवासी आर्यजम्बुनामाऽनगरः काश्यपगोत्रेण
 ' सतुस्सेहे ' सतहस्तोच्छ्रयः, ' समचउरंससंडाणसंडिण '

यावत्करणादिदं दृश्यं ' यज्ञरिसिद्धनारायणसंघयणे कणग-
 पुलगनिघसपम्हगोरे ' कनकस्य-सुवर्णस्य ' पुलग ' स्ति यः
 पुलको-लवः तस्य यो निकपः-कपपट्टरेखालक्षणः तथा
 ' पम्हेति ' पञ्चगमः तद्वत् यो गौरः स तथा; वृद्धव्याख्या
 तु-कनकस्य न लोहादेयः पुलकः-सारो वर्णातिशयः तत्प्रधानो
 यो निकपो-रेखा तस्य यत् पक्ष्म-पहलत्व तद्वद्यो गौरः स
 कनकपुलकनिकपपञ्चगौरः । तथा ' उग्गतये ' उग्रम्-
 अप्रभृष्यं तपोःस्येति कृत्वा । ' तत्ततये ' तप्तं-तापित तपो
 येन स तप्ततपाः एव तेन तपस्तप्तं येन कर्माणि संताप्य तेन
 तपसा स्वात्माऽपि तपोरूपः संतापित इति । तथा दीप्तं
 तपो यस्य स दीप्ततपाः, दीप्तं तु-द्रुताशन इय ज्वलसेजा-
 कर्मघनग्राहकत्वात् । ' उराले ' उदार-प्रधानः ' घोरे '
 घोरः-निर्घृणः परीपहेन्द्रियकपायाख्यानां रिपूणां विनाशे
 कर्मण्ये । तथा ' घोरव्यष्ट ' घोराणि-अन्यैर्दुरनुचराणि भूतानि
 यस्य स तथा । तथा घोरैस्तपोभिस्तपस्वी घोरतपस्वी ।
 "संखित्तविडलतेयलेस्से" संक्षिप्ता-शरीरान्तर्निहीना विपुला
 -अनेकयोजनप्रमाणक्षेत्रा-श्रितवस्तुदहनसमर्था तेजोलेप्स्या
 विशिष्टतपोजन्यलब्धविशेषप्रभावा तेजोलेप्स्या (यस्य सः)
 एव गुणविशिष्टो जम्बुस्वामी भगवान् आर्यसुधर्मणः स्थवि-
 रस्य " अदूरसामन्ते " स्ति दूरं-विप्रकर्षः सामन्त समीपम्,
 उभयोरुभयोऽदूरसामन्तं (तस्मिन्) नातिदूरे नातिसमीपे
 उचिते देशे स्थित इत्यर्थः । कथं ? उद्धृजणू शुद्धपृथिव्या-
 संनवर्जनात् औपग्रहिकनिपद्यामायाच उत्कटुकासनः सन्नपदि-
 श्यते ऊर्ध्वं जानुनी यस्य स ऊर्ध्वंजानुः, अधशिरा अधो-
 मुखः नोर्ध्वं तिर्यग्वा निक्षिप्त-दृष्टिः, किं तु नियतम् भाग-
 नियमितदृष्टिरिति भावना । यावत्करणात् " झाणंकोटोव-
 गणः, ध्यानमेव कोटो ध्यानकोष्ठस्तमुपगतो ध्यानकोष्ठोपगतः,

यथा हि-कोष्ठके धान्यं प्रक्षिप्तमधिप्रकीर्णं भवति एवं स
 भगवान् धर्मध्यानकोष्ठमनुप्रविश्य इन्द्रियमनांस्पधिरुत्य
 संवृतान्मा भवतीति भावः । संवरेण तपसा ध्यानेन आत्मानं
 माययन्-चासयन् विहरति-तिष्ठति । ' तष णं से ' इत्यादि,
 तत इत्यानन्तर्यं तस्माद् ध्यानावनन्तरं, णं इति वाक्याल-
 क्तारे, स आर्यजमुनामा उत्तिष्ठतीति संबन्धः, किम्भूतः
 सन्नित्याह-' जायंसड्ढे ' इत्यादि जाता-प्रवृत्ता थद्धा-इच्छा
 यस्य प्रप्लुः स जातथद्धः, यद्वा जाता थद्धा-इच्छा धक्य-
 भाणयस्तुतत्परिज्ञानं प्रति यस्य स जातथद्धः, तथा जातः
 संशयोऽस्येति जातसंशयः, तथाः जातकुतूहलः-जातोत्सुक्य
 इत्यर्थः-विश्वस्यापि वस्तुव्यतिकरस्याङ्गेषु कोऽन्योऽर्थो भग-
 यताऽभिहितो भविष्यति कथं च तमहमयमोत्स्ये ? इति
 ' उद्वाप उद्देह ' उत्थानमुत्था-ऊर्ध्वं वर्तनं तथा उत्तिष्ठति,
 उत्थाय च ' अञ्जसुहृद्मं धेरं तिफबुसी आयाहिणपयाहिणं
 करेह ' स्ति-प्रिःकृत्यः-प्रीन् धारान् आदक्षिणप्रदक्षिणा-
 दक्षिणपार्श्वोदारभ्य परिभ्रमणतः (पुनः) दक्षिणपार्श्वप्राप्तिः
 आदक्षिणप्रदक्षिणा तां करोति-चिदधाति, कृत्या च घन्दते-
 धाया स्तीति, नमस्यति-कायेन प्रणमति, ' नच्चासन्ने नाह-
 दूरे ' उचिते देशे इत्यर्थः । ' सुस्वसमाणे ' श्रोतुमिच्छन् ।
 ' नमंसमाणे ' नमस्यन्-प्रणमन् । अभिभुखं ' पञ्जलिउड्डे '
 कृतप्राञ्जलिः । विनयेन उक्तलक्षणेन ' पञ्जुवासमाणे ' पशु-
 पासनां चिदधान एवं इति चक्ष्यमाणप्रकारं ' यदासि ' ति
 अवादीन् ॥

[पृ. ४] भगवता उपादानां पञ्च वर्गाः प्रज्ञताः, यर्गो
 अध्ययनसमुदायः, तद्यथेत्यादीनां पञ्च वर्गान् दर्शयति " निर-
 यायलियाओ कण्ठुवडिंसयाओ. पुण्णियाओ पुण्णचूलियाओ
 वण्णिदसाओ " चि प्रथमवर्गो दशाध्ययनात्मकः प्रज्ञतः, अन्य-

यनदशकमेवाह-‘काले सुकाले’ इत्यादिना, मातृनामभिस्त-
 दपत्यानां पुत्राणां नामानि, यथा काल्या अयमिति कालः
 कुमारः, एवं सुकाल्याः महाकाल्याः कृष्णायाः सुकृष्णायाः
 महाकृष्णायाः घोरकृष्णायाः रामकृष्णायाः पितृसेनकृष्णायाः
 महासेनकृष्णायाः अपत्यमित्येव पुत्रनाम वाच्यम् । इह काल्या
 अपत्यमित्याद्यर्थे प्रत्ययो नोत्पाद्यः, काल्याविशब्देऽपत्येऽर्थे
 षष्ण् प्राप्या कालसुकालादिनामसिद्धेः । एवं चाद्यः कालः १,
 तदनु सुकालः २, महाकालः ३, कृष्णः ४, सुकृष्णः ५, महा-
 कृष्णः ६, घोरकृष्णः ७, रामकृष्णः ८, पितृसेनकृष्णः ९,
 महासेनकृष्णः १० दशमः । इत्येवं दशध्ययनानि निरयाय-
 लिकानामके प्रथमे घर्णे इति ॥ ‘एवं खलु जंघु ते णं काले
 ण’ मित्यादि, ‘इहेव’ इति इहेव देशतः प्रत्यक्षासन्नेन
 पुनरसद्वयैयत्वाज्जाम्बूद्वीपानामन्यत्रेति भावः । भारते घर्णे-
 क्षेत्रे चम्पा यथा नगरी अभूत् । रिद्धेत्यनेन ‘रिद्धतिथमिय-
 समिद्धे’ इत्यादि दृश्यं, व्याख्या तु प्राग्वत् । तत्रोत्तरपूर्वदि-
 ग्भागे पुर्णभद्रनामकं चेत्यं व्यन्तरायतनम् । कुणिष नाम
 राय’ इति कृणिकनामा श्रेणिकराजपुत्रो राजा ‘होत्थ’ इति
 अभवत् । तद्वर्णको “महयादिमर्षतमहंतमलयमदरमर्द्धिद-
 सारेत्यादि पसंतडिवडमरं रज्जं पसाहेमाणे विहरद्”
 इत्येतदन्तः, तत्र महाहिमवानिव महान् शैपराजापेक्षया,
 तथा मलयः-पर्वतविशेषो, मन्दरो-मेरुः, महेन्द्रः शक्रादिदेव-
 राजः, तद्वत्सारः-प्रधानो यः स तथा । प्रशान्तानि डिम्बानि
 विष्णाः डमराणि च-राजकुमारादिकृता विड्वरा यस्मिस्त-
 तथा (राज्यं) प्रसाधयन्-पालयन् विहरति-आस्ते स्म ।
 कृणिकदेव्याः पद्मावतीनामन्या वर्णको यथा ‘सोमाला जाव
 विहरद्’ यावत्करणादेव दृश्यम् “सुकुमालपाणिपाया
 अहीणपचिदियसरीरा” अहीनानि-अन्यूनानि लक्षणतः स्व-

स्पतो वा पञ्चापीन्द्रियाणि यस्मिस्तत् तथाविधं शरीरं यस्याः सा तथा । “ लक्ष्मणयंजणगुणोववेया ” लक्ष्मणानि-स्यस्त्रिक-
चक्रादीनि व्यञ्जनानि-मपीतिलकादीनि तेषां यो गुणः-
प्रशस्तता तेन उपपेता-युक्ता या सा तथा, उप थप इता
इतिशब्दत्रयस्य स्थाने शकन्त्यादिदर्शनात् उपपेतेति स्यात् ।
“ माणुम्माण्यमाणपडिपुन्नमुजायसव्यंगसुन्दरंगी ” तत्र मानं-
जलद्रोणप्रमाणता, कथं ? जलस्यातिभृते कुण्डे पुरुषे निवे-
शिते यच्चलं निःसरति तच्छिद्रं द्रोणमानं भवति तदा स
पुरुषो मानप्राप्त उच्यते, तथा उन्मानम्-अर्धमात्रमा-
णता, कथं ? तुलारोपितः पुरुषो यद्यर्धमारं तुल्यति तदा
स तन्मानप्राप्त उच्यते, प्रमाण तु स्वाद्वगुलेनाष्टोत्तरशतो-
च्छ्रायिता, ततश्च मानोन्मानप्रमाणः प्रतिपूर्णानि-अन्यूनानि
मुजातानि सर्वाणि अङ्गानि-शिरःप्रभृतानि यस्मिस्तत् तथा-
विधं सुन्दरम् अङ्गं-शरीरं यस्याः सा तथा । “ ससिसो-
माकारकंनपियदंसणा ” शशिवत्सोम्याकारकान्तं च-कमनी-
यम् अत एव प्रियं द्रष्टृणां दर्शनं-रूपं यस्याः सा तथा ।
अत एव सुरूपा स्वरूपतः सा पद्मावती देवी ‘ कुणिरण
सर्दि उरालाई भोगभोगाई भुंजेमाणी विहरइ ’ भोगभोगान्
अतिशयवद्भोगान् ।

[पृ. ५] ‘ तत्थ णं ’ इत्यादि । ‘ सोमालपाणिपाया ’
इत्यादि पूर्ववद्वाच्यम् । अन्यच्च “ कोमुदिरयणियरविमलपडि-
पुन्नसोमवयणा ” कौमुदीरजनीकरवन्-कार्तिकीचन्द्र इव
विमलं प्रतिपूर्णं सौम्यं च वदनं यस्याः सा तथा ।
‘ कुंडलुह्निहियगंडलेहा ’ कुण्डलाभ्यामुल्लिखिता-घृष्टा गण्ड-
लेखा-कपोलविरचितनृगमदादिरेखा यस्याः सा तथा ।
‘ सिंगारागारचारुवेसा ’ शृङ्गारस्य-रसविज्ञेयस्य अगारमिव
अगारं तथा चारुः वेपो-नेपथ्यं यस्याः सा तथा ततः कर्म-

धारयः । ' काली नामं देवी ' श्रेणिकस्वभावां कृणिकस्य रात्र्युल्लङ्घननी-लघुमाताऽभवत् । सा च काली " सेणियस्स रत्नो इहा " बहुमा कान्ता काम्यत्वात् ' पिया ' सदा प्रेमविषयत्वात्, ' मणुन्ना ' सुन्दरत्वात् ' नामधिजा ' प्रशस्तनामधेयवतीत्यर्थः नाम वा धार्य-हृदि धरणीयं यस्याः सा तथा, ' वेसासिया ' विश्वसनीयत्वात्, ' सम्मया ' तत्कृतकार्यस्य संमतत्वात् ' बहुमता ' बहुशो बहुभ्यो वाऽभ्यः सकाशात् बहुमता बहुमानपात्रं वा, ' अणुमया ' प्रियकरणस्यापि पञ्चान्मताऽनुमता । ' भंडकरंडकसमाणा ' आभरणकरण्डकसमाना उपादेयत्वात् सुरक्षितत्वाच्च । ' तेलकैला इय सुसगोचिया ' तेलकैला सौराष्ट्रप्रसिद्धो मृन्मयस्रैलस्य भाजनविशेषः, स च भङ्गमयात् लोचनमयाच्च तुण्डु सङ्गोप्यते, इयं साऽपि तथोच्यते । ' चेलापेडा इय सुसंपरिगहिया ' यन्ममञ्जूपेधेत्यर्थः । ' सा काली देवी सेणियण रत्ना सद्धि पिउलाई भोगभोगाई भुंजमाणा विहरइ ' । कालनामा च तत्पुत्रः ' सोमालपाणिपाए ' इत्यादि प्रागुक्त-वर्णकोपेतो धार्यः, यावत् ' पासाइए दरिसणिज्जे अभिरुवे पडिरुवे ' इति पर्यन्तः । सेणियस्स रज्जे दुवे रयणा अट्टार-सर्वको हारो १ सेयणने हत्थीए २ । तत्थ किर सेणियस्स रन्नो जायइयं रज्जस्स मुहं तावइयं देवदिघ्नहारस्स सेयण-गरस्स य गंधहत्थिस्स । तत्थ हारस्स उण्णत्तीपत्थावे कट्ठि-ज्जिस्सइ । कृणियस्स य एत्थेव उण्णत्ती वित्थरेण मणिस्सइ, तत्कार्येण कालादीनां मरणसंभवात् आरम्भसङ्ग्रामतो नरक-योग्यकर्मोपचयविधानात् । नवर कृणिकस्तदा कालादिदश-कुमारान्वितश्चम्पायां राज्यं चकार सर्वेऽपि च ते दोगुन्दु-गदेया इव कामभोगपरायणान्मयस्त्रिशङ्ख्या देवाः कुट्टमाणेहिं मुइंगमत्थएहिं चरत्तणिसप्पिणिहिं चत्तीसइपत्तनिवद्धेहिं

सुरा पाणियं सत्त्वं होइ । तोण पहावेण सो वेयणं न वेयइ ।
 अत्रया तस्स पउमावईदेवोण पुत्तो एवं पिओ अत्थि । मायाए
 सो भणिओ-“दुरात्मन् ! तव अगुली किमिणं वमंती पिया
 मुहे काऊण अत्थियाओ इयरहा तुम रोयतो चेव चिट्ठेसु” ।
 ताहे चित्तं मणागुवसंतं जायं । मए पिया एवं वसण पाविओ ।
 तस्स अधिई जाया । भुजंतओ चेव उट्ठाए परसुहत्थगओ,
 अन्ने भणंति लोहदंडं गहाय, ‘नियलाणि भंजामि’ ति
 पहाविओ । रफखवालगो नेहेण भणइ-‘एसो सो पायो
 लोहदंडं परसुं वा गहाय एइ’ ति । सेणिएण चित्तियं-
 ‘न नज्जइ केण कुमारेण मारेहि’ । तओ तालपुड्गं विसं-
 खइयं । जाव एइ ताव भओ । सुट्ठुएर अधिई जाया ।
 ताहे मयकिधं काऊण घरभागओ रज्जधुरामुक्तत्तीओ तं
 चेव चित्तो अच्छइ । एवं कालेण विसोगो जाओ । पुण-
 रवि सयणआसणाईए पिइसंतिए दट्ठण अधिई होइ । तओ
 रायगिहाओ निगंतु चंपं रायहाणि करेइ । एवं चंपाए
 कुणिओ राया रज्जं करेइ नियगभायपमुहसयणसंजोगओ ।
 इह निरयाघलियासुयकखधे कूणिकयकव्यता आदावुत्तिक्खता ।
 तत्ताहाय्यकरणप्रवृत्तानां कालादीनां कुमाराणां दशानामपि
 सङ्ग्रामे रथमुशलाख्ये प्रभूतजनक्षयकरणेन नरकयोग्य-
 कर्मोपार्जनसपादनाश्रयकगामितया ‘निरयाउ’ ति प्रथमा-
 ध्ययनस्य कालादिकुमारवक्त्रव्यताप्रतिबद्धस्य एतन्नाम ।
 अथ रथमुशलाख्यसङ्ग्रामस्योत्पत्तौ किं निबन्धनम् । अत्रो-
 च्यते-एवं किलायं सङ्ग्रामः संजातः-चम्पायां कूणिको राजा
 राज्यं चकार । तस्य चानुजो हलविहल्लामिधानो भ्रातरौ
 पितृदत्तसेचनकामिधाने गन्धहस्तिनि समारूढौ दिव्यकुण्ड-
 लदिव्यवसनदिव्यहारविभूषितौ विलसन्तौ दृष्ट्वा पद्मावाय-

भिधाना कृणिकराजस्य भार्या कदाचिद्दन्तिनोऽपहाराय त
 कृणिकराजं प्रेरितवती-“ कर्णविशलग्नकृतोऽतोऽयमेव कुमारो
 राजा तत्त्वतः, न त्वं, यस्येदृशा विलासाः ” । प्रक्षाप्य-
 मानाऽपि सा न कथाश्चिदस्यायं स्योपरमति । तत्प्रेरितकृणिक-
 राजेन तौ याचितौ । तौ च तद्गयाद्वैशाख्यां नगरीं स्वकीय-
 मातामहस्य चेटकाभिधानस्य राज्ञोऽन्तिके सहस्तिर्को सान्तः-
 पुरपरिवारितौ गतवन्तौ । कृणिकेन च दूतप्रेषणेन तौ
 याचितौ । न च तेन प्रेषितौ, कृणिकस्य तयोश्च तुल्यमावृक-
 त्वात् । ततः कृणिकेन भणितं-‘ यदि न प्रेषयसि तदा युद्ध-
 सज्जो भव ’ । तेनापि भणितम्-‘ एष सज्जोऽस्मि ’ । ततः
 कृणिकेन सह कालादयो दश स्वीया भिन्नमावृका भ्रातरो
 राजानश्चेटकेन सह सङ्ग्रामाय याताः । तत्रैकैकस्य त्रीणि
 त्रीणि हस्तिनां सहस्राणि, एवं रथानामश्वानां च, मनुष्याणां
 च प्रत्येकं तिन्त्रस्तिन्नः कोट्यः । कृणिकस्याप्येवमेव । तत्र
 एकादशभागीकृतराज्यस्य कृणिकस्य कालादिभिः सह निजेन
 एकादशांशेन सङ्ग्रामे काल उपगतः । एतमर्थं वक्तुमाह-
 ‘ तप णं से काले ’ इत्यादिना । एतं च व्यतिकरं ज्ञात्वा
 चेटकेनाप्यष्टादश गणराजानीं मेलिताः, तेषां चेटकस्य च
 प्रत्येकमेवमेव हस्त्यादियलपरिमाणं, ततो युद्धं संप्रलम्बम् ।
 चेटकराजस्य तु प्रतिपन्नव्रतत्वेन दिनमध्ये एकमेव शरमुञ्चति
 अमोघवाणश्च सः । तत्र च कृणिकसैन्ये गरुडव्यूहः चेटक-
 सैन्ये (च) सागरव्यूहो विरचितः । ततश्च कृणिकस्य कालो
 दण्डनायको निजबलान्वितो युध्यमानस्तावद्गतो यावच्चेटकः,
 ततस्त्वेन एकशरनिर्घातेनासौ निपातितः १ । भग्नं च कृणि-
 कबल । गते च द्वे अपि बले निजानिजमायासस्थानम् ।
 द्वितीयेऽङ्गे सुकालो नाम दण्डनायको निजबलान्वितो
 युध्यमानस्तावद् गतो यावच्चेटकः एव सोऽप्येकशरेण
 निपातितः २ । एवं तृतीयेऽङ्गे महाकालः, सो-

ऽप्येवम् ३ । चतुर्थेऽहि कृष्णकुमारस्तथैव ५ । पञ्चमे
सुरुष्णः ५, षष्ठे महाकृष्णः ६, सप्तमे वीरकृष्णः ७, अष्टमे
रामकृष्णः ८, नवमे पितृसेनकृष्ण ९ दशमे पितृमहासेन-
कृष्णः १० चेष्टकेनैकैकशरेण निपातिताः । एवं दशसु दिव-
सेषु चेष्टकेन विनाशिता दशापि कालादयः । एकादशे
॥ दिवसे चेष्टकजयार्थं देवताराधनाय कुणिकोऽष्टमभक्तं
प्रजग्राह । ततः शक्रचमरावागतौ । ततः शक्रो धभापे-
" चेष्टकः आयक इत्यहं न तं प्रति प्रहरामि, नवरं, भवन्त
संरक्षामि " । ततोऽसौ तद्रक्षार्थं वज्रपतिरूपकमनेककवचं
कृतवान् । चमरस्तु द्वौ सङ्ग्रामो विकुर्वितवान् महाशिला-
कण्टकं रथमुशलं चेति । तत्र महाशिलेव कण्टको जोवित-
मेदकत्वान्महाशिलाकण्टकः । ततश्च यत्र तृणशूकादिनाऽ-
प्यभिहतस्याश्वहस्त्यादेर्महाशिलाकण्टकेनेवास्याहतस्य वेदना
जायते स सङ्ग्रामो महाशिलाकण्टक एवोच्यते । 'रहमुसले'
स्ति यत्र रथो मुशलेन युक्तः परिधावन् महाजनक्षयं कृतवान्
अतो रथमुशलः । 'ओयाए' स्ति उपयातः-संप्राप्तः । ' किं
जइस्सइ ' स्ति जयश्लाघां प्राप्स्यति । पराजेष्यते-अभिभ-
विष्यति परसैन्यं परानभिभविष्यति उत नेति कालनामान
पुत्रं जीवन्तं द्रक्ष्याम्यहं न वेत्येवम् उपहतो मनःसंकल्पो
युक्तायुक्तविवेचनं यस्याः सा उपहतमनःसंकल्पा । याव-
त्करणात् ॥ करयलपल्लवित्थियमुहो अट्टञ्जाणोचगया ओमं-
थियययणनयणकमला " ओमथियं-अधोमुखोरुतं वदनं च
नयनकमले च यथा सा तथा । ' दीणविवन्नवयणा ' दीन-
स्येव विवर्णं वदनं यस्याः सा तथा । ' झियाइ ' स्ति आर्त-
ध्यानं ध्यायति, ' मणोमाणसिष्णं दुक्खेणं अभिभूया '
मनसि जातं मानसिकं मनस्येव यद्वर्तते मानसिकं दुःखं
वचनेनाप्रकाशितत्वात् तन्मनो-मानसिकं तेन अवहिर्यतिनाऽ-
भिभूता । 'ते णं काले णं' इत्यादि । 'अयमेयाह्वे'स्ति अयमे-

तद्रूपो चक्ष्यमाणरूपः ' अञ्जलिय' ' चि आध्यात्मिकः—
 आत्मविषयः चिन्तितः—स्मरणरूपः. प्रार्थितः लब्धुमाशंसितः,
 मनोगतः—मनस्येव वर्तते यो न बहिः प्रकाशितः, संकल्पो-
 विकल्पः, समुत्पन्नः—प्रादुर्भूतः । तमेवाह—' एवमि' त्यादि ।
 यावत्करणात् " पुञ्वाणुपुञ्चि चरमाणे गामाणुगाम दुइज-
 माणे इहमागए इह संपत्ते इह समोसढे, इहेव चंपाए नय-
 रोए पुत्रभदे चेइए अहापडिरूय उगाहं उगिगिहत्ता संजमेण
 तयसा अण्णाणं भायेमाणे विहरइ " । ' तं महाफल खलु '
 भो देवाणुप्पिया? ' तहारूवाणं' अरहंताणं, भगवताणं,
 नामगोयस्स वि सवणयाए, किमग पुण अभिगमणवंदणन-
 मंसणपडिपुच्छणपज्जुयासणाए ? एगस्स वि आरियस्स
 धम्मियस्स वयणस्स सवणयाए, किमग पुण ' विडलस्स
 अट्टस्स गहणयाए ' ' गच्छामि णं ' अहं ' समण ' भगवं
 महायीरं वंदामि नमंतामि सक्कारेमि सम्माणेमि कल्लाणं
 मंगलं देवयं चेइय ' पज्जुयासामि, ' एवं नो पेच्चमये हियाए
 सुद्धाए अमाए निस्सेयसाए आणुगामियसाए भयिस्सइ
 ' इम च णं एयारूयं वागरणं पुच्छिस्सामि त्ति कट्टु एवं संपे-
 हेइ ' संप्रेक्षते—पर्यालोचयति । सुगमम् । नवरं ' इहमागए '
 त्ति चम्पायां, ' इह संपत्ते ' त्ति पूर्णभद्रे चंत्ये, ' इह समो-
 सढे ' त्ति साधुचितायग्रहे. एतदेवाह—इहेव चंपाए इत्यादि ।
 ' अहापडिरूयं ' त्ति यथाप्रतिरूपम् उचितमित्यर्थः । ' तं '
 इति तस्मात्, ' महाफलं ' त्ति महत्फलमायत्यां भवतीति
 गम्यं । ' तहारूवाणं ' त्ति तत्प्रकारस्यभावानां—महाफलजन-
 नस्यमावानामित्यर्थः । ' नामगोयस्स ' त्ति नामो—यादृच्छि-
 कस्याभिधानस्य, गोत्रस्य—गुणनिष्पन्नस्य ' सवणयाए ' त्ति
 श्रवणेन, ' किमग पुण ' त्ति किंपुनरिति पूर्वोक्तार्थस्य
 विशेषघोटनार्थम् अद्वैत्यामन्त्रणे, यद्वा परिपूर्णं एवायं शब्दो
 विशेषणार्थः, अभिगमनं, वन्दनं—स्तुतिः, नमनं—प्रणमनं, प्रति-

पृच्छन्-शरीरादिवाताप्रश्नं. पर्युपासनं-सेवा, तद्भावस्तत्ता
 तया, एकस्यापि आर्यस्य आर्यप्रणेतृकत्वात्, धार्मिकस्य धर्म-
 प्रतिबद्धत्वात्, वन्दामि-वन्दामि-वन्दे, स्तौमि, नमस्यामि-प्र-
 णमामि, सत्कारयामि-आदरं करोमि वस्त्राद्यर्चनं वा, सन्मान-
 यामि उचितप्रतिपत्त्येति । कल्याणं-कल्याणहेतुं, मङ्गलं दुरितो-
 पशमनहेतुं, देवं चैत्यमिव चैत्यं, पर्युपासयामि-सेवे, एतत्,
 नोऽस्माकं, प्रेत्यभवे-जन्मान्तरे, हिताय पथ्यान्नवत्, शर्मणे,
 क्षमाय-सङ्गतत्वाय, निःश्रेयसाय-मोक्षाय, आनुगामिकत्वाय-
 भयपरम्परासु सानुबन्धसुखाय, भविष्यति, इति कृत्वा-इति
 हेतोः, संप्रेक्षते पर्यालोचयति संप्रेक्ष्य चैधमवादीन्—

[पृ० ६] शीघ्रमेव 'भो देवाणुष्ण्या' । धर्माय
 नियुक्तं धार्मिकं, यानप्रवरं, 'चाउग्वंठ आसरहं' ति खतन्नो
 घण्टा. पृष्टांऽप्रतः पार्श्वतश्च लम्बमाना यस्य स चतुर्घण्टा,
 अभ्युक्तो रथोऽभ्युक्तस्तमभ्युक्तं, युक्तमेयाभ्यादिभिः, उपस्था-
 पयत-प्रगुणीकुरुत, प्रगुणीकृत्य मम समर्पयत । 'ण्हाय'ति
 कृतमज्जना, स्नानान्तरं 'कयवलिकम्म' ति स्थगृहे देव-
 तानां कृतवलिकर्मा, 'कयकोउयमंगलपायच्छित्त' ति कृतानि
 कौतुकमङ्गलान्येव प्रायश्चित्तानीव दुःस्वप्नादिव्यपोहायाद्यक-
 र्तव्यत्वात् प्रायश्चित्तानि यया सा तथा । तत्र कौतुकानि-
 मयोपुण्ड्रादीनि मंगलादीनि सिद्धार्थदध्यक्षतद्वाङ्कुरादीनि,
 'सुद्धप्पावेस्साहं वन्थाहं परिहिया' 'अप्पमहग्घाभरणालं किय-
 सरीरा' (इति) सुगमम्, 'बहूहि खुज्जाहि आये' त्यादि,
 तत्र कुञ्जिकाभिः-वक्रजङ्घाभिः, चिलातीभिः--अनार्यदेशो-
 त्पन्नाभिः, वामनाभिः-ह्रस्वशरीराभिः, चटभाभिः-मडहको-
 ष्ठाभिः, वर्वरीभिः-बर्वरीभिः-वर्वरदेशसंभवभिः, पकुशि-
 कोभिः यौनकाभिः पण्डकाभिः इसिनिकाभिः वासिनिकाभिः
 लासिकाभिः लकुसिकाभिः द्रविडोभिः सिंहलीभिः आरयोभिः
 पक्वणीभिः बहुलीभिः मुसण्डीभिः शबरीभिः पारसीभिः

नानादेशाभिः-बहुविधानार्थदेशोत्पन्नाभिरित्यर्थः, विदेशस्तदो-
 यदेशापेक्षया चम्पानगरो विदेशः तस्य परिमण्डिकाभिः,
 'इंगिर्याचितियपत्तिययवियाणियादि' तत्र इङ्गितेन-नयनादि-
 चेष्टाविशेषेण चिन्तितं च परेण हृदि स्थापितं प्रार्थितं च
 विजानन्ति यास्तास्तथा ताभिः, स्वस्वदेशे यन्नपद्यं परि-
 धानादिरचना तद्वद्गृहीतो वेपा यकाभिस्तास्तथा ताभिः।
 निपुणतामवेयकुशला यास्तास्तथा ताभिः अत एव विनीताभिः
 युक्तेति गम्यते, तथा चेष्टिकाचक्रवालेन अर्थात् स्वदेश-
 संमयेन घृन्देन परिक्षिता या सा तथा । 'उग्रद्वानसाला'
 उपदेशनमण्डपः । 'दुग्ध' आरोहति । यत्रैव धमणो
 भगवान् तत्रैवोपागता-संम्राता, तदनु महावीरं प्रिकृत्यो
 घन्दते-स्तुत्या, नमस्यति-प्रणमति, स्थिता चैव ऊर्ध्वस्थानेन,
 कृताञ्जलिपुटा अभिमंमुखा सतीपर्युपासते । धर्मकथाश्रवणा-
 नन्तरं 'प्रिकृत्यो' घन्दयित्वा (घन्दित्वा) एवमवादीत्-
 'एवं खलु भन्ते' इत्यादि सुगमम् ।

[पृ०७] अथ कालीदेव्याः पुत्रः कालनामा कुमारो हस्ति-
 तुरगरथपदातिरुपनिजसैन्यपरिपुतः कूणिकराजनिपुक्तश्चेट-
 कराजेन सह रथमुशलं सहप्राप्त्यन् सुमटैश्चेटकसत्कर्षदस्य
 कृतं तदाह-'हयमद्वियपथरवीरघादयनिवद्वियविघ्नज्ज्ञपपडागे'
 (इतः) सैन्यस्य हनत्यात्, मथितो मानस्य मन्थनात्, प्रय-
 रवीराः-सुमटा घातिताः-विनाशिता यस्य, तथा निपाति-
 ताश्चिदध्वजाः-भरुटादिचिह्नयुक्ताः केतवः पताकाश्च यस्य
 स तथा, ततः पद्मचतुष्टयस्य कर्मधारयः । अत एव 'निरालो-
 याओ दिसाओ फरेमाणे' चि निर्गतालोका दिशः कुर्वन्
 चेटकराजः(स्य) 'सपक्कं सण्डिदिंसि' ति सपक्षं-समानपार्थ
 समानयामेतरपार्श्वतया, सप्रतिदिक्-समानप्रतिदिक्तयाऽन्यर्थ-
 मभिमुख इत्यर्थः अभिमुखागमने हि परस्परस्य समाधिय दक्षिण-

धामपाश्वौ भवतः, एवं विदिशावपीति । इत्येवं स कालः
 चेटकराजस्य रथेन प्रतिरथं 'ह्रस्वं' शीघ्रम् आसन्नं-संमु-
 खीनम् आगच्छन्तं दृष्ट्वा चेटकराजः तं प्रति 'आसुरस्ते'रुद्वे-
 कुविष चंडिक्रिप 'मिसिमिसेमाणे'त्ति, तत्र आशु-शीघ्र
 रुष्टः-क्रोधेन विमोहितो यः स आशुरुष्टः, आसुरं वा-असुर-
 सत्कं क्रोधेन दारुणत्वात् उक्तं-भणितं यस्य स आसुरोक्तः,
 हयो-रोपधान् 'कुविष'त्ति मनसा कोपवान्, चण्डि-
 क्रिये-दारुणीभूतः 'मिसिमिसेमाणे'त्ति क्रोधज्वालया
 ज्वलन्, 'तिचलियं भिउहिं निडाले साहदु'त्ति त्रिचलिकां
 भृकुटि-लोचनविकारविशेष ललाटे संहृत्य-विधाय धनुः
 परामृशति घाणं परामृशति, विशालस्थानेन तिष्ठति,
 'आययकणायतं' ति आकर्णान्तं घाणमाकृष्य 'एगाहृच्चं'
 ति एकैवाहृत्या आहननं प्रहारो यत्र जीवितव्यपरोपणे
 तदेकादृत्यं यथा भवति एवं, कथमित्याह-'कुडाहृच्चं'
 कुटस्येव-पापाणमयमहामारणयन्प्रस्येव आहृत्या आहननं
 यत्र तत्कुटादृत्यं । 'भगवतोक्तेयं व्याख्या' ।

[पृ० ९] 'अप्फुण्णा समाणी' व्याप्ता सती ।
 क्षेप सुगमं यावत् 'सोल्लेहि य'त्ति पक्वैः 'तल्लिप्पहि'
 त्ति स्नेहेन पक्वैः, 'भज्जिप्पहि' भट्टैः 'पसन्नं
 च' द्राक्षादिद्रव्यजन्यो मनःप्रसत्तिहेतुः 'आसायमाणोओ'
 त्ति ईपत्स्पाद्यन्त्यो बहु च त्यजन्त्य इक्षुखण्डादेरिष, 'परि-
 भायमाणीओ' सर्वमुपभुञ्जानाः (परस्परं ददन्त्यः) 'सुक्क'
 त्ति शुष्केय शुष्काभा रुधिरक्षयात्, 'भुक्ख'त्ति भोजना-
 करणतो युमुक्षितेव, 'निम्मंसा' मांसोपचयाभावतः,
 'ओलुग्ग'त्ति अवहण्णा-भग्नमनोवृत्तिः, 'ओलुग्गसरीरा'
 भग्नदेहा, निस्तेजा-गतकान्तिः दीना विमनोवदना, पाण्डुकि-
 म्पूजी-पाण्डुरीभूतवदना, 'ओमंथिय'त्ति अधोमुखीकृतं,

उपहतमनःसङ्कल्पा-गतयुक्तायुक्तविवेचना 'करयल० कट्टु' ति
 'करयलपरिग्राहियं दसनहं सिरसावतं मत्थय अंजलिं कट्टु
 सेणियं रागं एवं घयासी, स्पष्टम् । एनमर्थं नाद्रियते-अत्रार्थे
 आदरं न कुरुते, न परिजानीते-नाभ्युपयच्छति, कृतमौना
 तिष्ठति ।

[पृ० १०] 'धन्नाओ णं कयलक्खणाओ णं सुलझे णं
 तासिं जम्मजीवियफले' 'अधिणिज्जमाणांसि' ति अपूर्यमाणे
 'जत्तिहामि' ति यतिष्ये, 'इट्ठाहिं' इट्ठाहीत्यादीनां व्याख्या
 प्रागिद्वयोक्ता ।

[पृ० ११] 'उद्यद्वाणसाला' आस्थानमण्डपः । 'दिहं
 धा'स्थान' अविदुमाणे' अलभमानः । अंतगमनं-पारगमनं
 तत्संपादनेन ।

[पृ० १२] 'सूणाओ' घातस्थानात् । 'वत्थिपुड्गं'
 उदरान्तर्घर्ती प्रदेशः । 'अप्पकप्पियं' आत्मसमीपस्थम् ।
 सपक्षे-समानपार्श्वे समवामेतरपार्श्वतया । सप्रतिविक्र-समान-
 प्रतिविक्रया अत्यर्थमभिमुख इत्यर्थः, अभिमुखावस्थानेन हि
 परस्परस्य समावेय दक्षिणायामपार्श्वे भवतः, एवं विदिशावपि ।

[पृ० १३] 'अयमेयारूवे अम्मत्थिय चित्थिय पत्थिय मणो-
 गण संकप्पे समुप्पन्नित्था' । सातन पातनं गालनं विध्वंसन-
 मिति कर्तुं संप्रधारयति, उदारान्तर्घर्तिनः औपधेः सातनम्-
 उदराद्वह्निःकरणं, पातनं-गालनं रुधिरादितया कृत्या, विध्वं-
 सनं सर्पगर्भपरिशोदनेन, न च शोदनाद्यवस्था अस्य भवन्ति ।
 'संता तंता परितंता' इत्येकार्याः सेदयाद्यका एते चेतयः ।
 'अट्टवसट्टदुद्धट्टा' (आर्त्तचश-आर्त्तध्यानचशतामृता-गता बुःखा-
 स्ता च या सा)

[पृ० १४] उच्चाभिराक्रोशनाभिः आक्रोशो निर्भर्त्सना उद्धर्पणा (एते समानार्थाः) । ' लज्जिया विलिया विज्ञा ' (एतेऽपि समानार्थाः) ।

[पृ० १५] स्थितिपतितां-कुलकमायातं पुत्रजन्मानुष्ठानम् ।

[पृ० १६] ' अंतराणि य' अयसरान्, छिद्राणि-अल्प-परिवारादीनि, विरहो-विजनत्वम् । तुष्टिः उत्सवः हर्षः आनन्दः प्रमोदार्थाः एते शब्दाः ।

[पृ० १७] ' मम घातेऽकामेणं ' घातयितुकामः णं वाक्यालङ्कारे मां श्रेणिको राजा घातन मारणं चन्धनं निष्कृ-मणं ' एते परामयसूचका ध्वनयः ।

[पृ० १८] निष्पाणः—निर्गतप्राणः निश्चेष्टः जीवितविप्रजडः प्राणापहारसूचकाः एते । अयतोर्णो-भूमौ पतितः । ' अङ्कुण्णे ' व्याप्तः रागः । ' रोयेमाणे ' ति रुदन् ' कंदमाणे ' घेफलं कुर्वन् ' सोयमाणे ' शोकं कुर्वन् ' विलयमाणे ' विलापान् कुर्वन् । ' नीहरणं ' ति परोक्षस्य यन्निर्गमादिकार्यम् । ' मणोमाणसिपणं ' ति मनसि जातं मानसिकं मनस्येव यद्गतं चचनेनाप्रकाशितत्वात् तत् मनोमानसिकं तेन अशद्विर्यतिना अभिभूतः । ' अतेउरपरियालसंपरिवुडे ' । ' चंपं नगरि मज्जेमज्जेणं ' इत्यादि शाब्दम् । ' अक्खिपविडकामेणं ' ति स्वीकर्तुकामेन, एतदेव स्पष्टयति—' मिण्हिउकामेणं ' इत्यादिना । ' त जाय ताव न उदालेइ ताव ममं कृणिण राया ' इत्यादि तुल्यम् । ' अज्जगं ' ति मातामहम् । ' संपेहेति ' पर्यालोचयति । ' अंतराणि ' छिद्राणि प्रतिज्ञाप्रत्-परिमावयन् विचरति-मास्ते । ' अंतरं ' अघिरलप्रनुष्यादिकम् । ' असंचिदितेणं ' ति असंप्रति (अस चिदितेन) । हव्यं ति शीघ्रम् ।

[पृ० २२] ' जहाचित्तो ' ति राजप्रश्नीये द्वितीयो-
पाहे यथा श्वेतम्बीनगर्याश्चित्रो नाम दूतः प्रदेशिराजः
प्रेषितः धायस्त्यां नगर्यां जितशत्रुसमीपे स्वगृहाभिर्गत्य
गतः तथाप्यमपि । कोणिकनामा राजा यथा एवं
विद्वल्लकुमारोऽपि । ' चाटग्वटं ' ति चतस्रो घण्टा-
श्चतसृष्वपि दिशु अवलम्बिता यस्य स चतुर्घण्टो रथः।
' सुमेहिं घसदोहिं पायरासेहि ' ति प्रातराशः आदित्योदया-
वायाद्यप्रहरद्वयसमयवर्ती भोजनकालं निरासश्च-निवसनभू-
भागः तौ द्वावपि सुखहेतुको न पोडाकारिणौ ताम्र्यां संप्राप्तौ
नगर्यां दृष्ट्वेदंकोणिकराजः ' जयविजयं यद्वाविता एव'
वृत्तो यद्वादीप्तदर्शयति-' एवं रालु सामी ' त्यादिना ।
' अलोवेमाण ' ति एवं परंपरागतां प्रीतिमलोपयन्तः । जहा
एदमं ' ति रजस्तस्य जणयस्तस्य य अदं कोणियराया
जह वेदस्तस्य देह तोऽहं सेयणग अट्टारस्तस्य च द्वारं फू-
णियस्तस्य पञ्चण्णामि च कुमारं पेसेमि, न अग्रदा ।

[पृ० २३] तदनु द्वितीयदूतस्य समीपे धनमर्थं धृत्या
कोणिकराज ' आसुरुत्ते ' इत्येतावदप(ताकोप)वशत्पन्नः । .

[पृ० २४] यदसौ तृतीयदूतप्रेषणे न कारयति मानयति
च तदाह-' एव ययासी ' त्यादिना हस्तिद्वारमपेणकुमा-
रप्रेषणस्यस्य यदि न करोपि तदा युद्धसज्जो भवेति दूतः
प्राह । इमेण कारणेणं ति तुल्यताञ्च कसंयन्वेन ।
दूतद्वयं कोणिकराजप्रेषितं निषेधिनं, तृतीयदूतस्तु असत्का-
रिताऽप्यदारेण निष्काशितः । ततो याथां सङ्ग्रामयाथां
गृह्येतुमुद्यता ययमिति, ' नए णं से कूणिए राया ' पाजा-
दीन् प्रति मणितयान् ।

[पृ० २५] तेऽपि च दशापि तद्वयोविनयेन प्रति-
 शृण्वन्ति । ' एवं घयासि ' ति यवमवादीत्तान्प्रति-गच्छत
 यूयं स्वराज्येषु निजनिजसामभ्या सनह्य समागन्तव्यं मम
 समीपे । तदनु कुणिकोऽभिपेकाहं हस्तिरत्नं निजमनुप्य-
 कपस्थापयति-अगुणीकारयति, प्रतिकल्पयते ति पाठे सन्ना-
 हयन्तं कुरुतेत्याज्ञां प्रयच्छति । ' तमो दूय ' ति त्रयो दूताः
 कोणिकेन धेपिताः ।

[पृ० २८] ' भगतिर्हि ' ति हस्तपाशितैः फलकादिभिः,
 ' तोणेहि ' ति इपुधिभिः, ' सजीवेहि ' ति सप्रत्यञ्चः धनु-
 मिः नृत्यद्भिः फक्कन्धैः धारैश्च हस्तच्युतैः भीमं रौद्रम् । शेषं
 सर्वं सुगमम् ॥

॥ इति निरयायलिकाव्योपाङ्गव्याख्या ॥

॥ कप्पवडिसिया ॥ २ ॥

[पृ० ३३] धेणिकनप्तूणां कालमहाकालाद्यज्ञानां
 क्रमेण तत्पर्यायाभिधायिका । ' दोण्ड च पञ्च इत्यादिगाथा,
 अस्या अर्थः—दससु मध्ये द्वयोराद्ययोः कालसुकालसत्कयोः
 पुत्रयोर्व्रतपर्यायः पञ्च वर्षाणि, त्रयाणां चत्वारि, त्रयाणां
 त्रीणि, द्वयोर्द्वे-द्वे वर्षे तत्पर्यायः ।

[पृ० ३०] तत्राद्यस्य यः पुत्रः पुत्रनामा ॥ कामान्
 परित्यज्य भगवतो महावीरस्य समीपे गृहीतव्रत एकादशाङ्ग-
 धारी भूत्याऽयुग्रं बहुचतुर्थपञ्चाष्टमादिकं तपःकर्म कृत्वा-
 ऽतीव शरीरेण रुशीभूतधिनर्ता कृतवान्-यावदस्ति मे पल-
 षीपांदिशक्तिस्तावद्भगवन्तमनुब्राप्य भगवदनुनया मम पा-
 दपोषगमनं फलु धेय इति तर्धयासौ समनुतिष्ठति, ततोऽसौ

पञ्चवर्षव्रतपालनपरो मासिभ्या संलेखनया कालगतः सौ-
घम देवत्वेनोत्पन्नो द्विसागरोपमस्थितिकस्ततश्च्युत्वा महा-
विदेह उत्पद्य सेत्स्यते(ति) इति कल्पावतलकोत्पन्नस्य
प्रथममध्ययनम् ॥ १ ॥

[पृ० ३२] एवं सुदन्तलसत्कमहापद्मदेव्याः पुत्रस्य
महापद्मस्यापीयमेव धक्तव्यता, स भगवत्समीपे गृहीतमतः
पञ्चवर्षव्रतपर्यायपालनपर एकादशाङ्गधारी चतुर्थपञ्चाष्टमादि-
यदुत्पत्त्यः कर्म कृत्वा ईशानकल्पे देवः समुत्पन्नो द्विसागरो-
पमस्थितिकः सोऽपि ततश्च्युतो महाविदेहे सेत्स्यतीति
द्वितीयमध्ययनम् ॥ २ ॥ तृतीये महाकालसत्कपुत्रवधतव्यता,
चतुर्थे कृष्णकुमारसत्कपुत्रस्य, पञ्चमे सुकृष्णसत्कपुत्रस्य
वधस्तव्यता इत्येवं त्रयोऽप्येते वर्षचतुष्टयव्रतपर्यायपरिपाल-
नपरा धमवन् । एवं तृतीयो महाकालाङ्गजश्चतुर्थवर्षव्रतपर्यायः
सन्तकुमारे उत्कृष्टस्थितिको देवो भूत्वा सप्तसागरोपमाण्यायु-
रनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति तृतीयमध्ययनम् ॥
॥ ३ ॥ चतुर्थे कृष्णकुमारात्मजश्चतुर्थवर्षव्रतपर्यायः माहेन्द्रकल्पे देवो
भूत्वा सप्तसागरोपमाण्यायुरनुपाल्य ततश्च्युतो महाविदेहे
सेत्स्यतीति चतुर्थमध्ययनम् ॥ ४ ॥ पञ्चमः सुकृष्णसत्कपुत्रो
वर्षचतुष्टयं मतपर्यायं परिपाल्य ब्रह्मलोके पंचमकल्पे दश
सागरानुत्कृष्टमायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति
पञ्चममध्ययनम् ॥ ५ ॥ षष्ठाध्ययने महाकृष्णसत्कपुत्रस्य
वधतव्यता, सप्तमे वीरकृष्णसत्कपुत्रस्य, अष्टमे रामकृष्ण-
सत्कपुत्रस्य धक्तव्यता । तत्र त्रयोऽप्येते वर्षत्रयव्रतपर्याय-
परिपालनपरा धमवन् । एवं च महाकृष्णाङ्गजो वर्षत्रयपर्या-
याह्वान्तककल्पे षष्ठे उत्पद्य चतुर्दशसागरोपमाण्यायुत्कृष्टस्थिति-
कमायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति षष्ठमध्य-
यनम् ॥ ६ ॥ वीरकृष्णाङ्गजः सप्तमः वर्षत्रयव्रतपर्याय परि-

पाल्य महाशुक्ले सप्तमे कल्पे समुत्पद्य सप्तदशसागराण्या-
युरनुपाल्य तत'च्युतो विदेहे सेत्स्यतीति सप्तममध्ययनम्
॥ ७ ॥ रामकृष्णाङ्गजोऽष्टमो वर्षत्रयं मतपर्यायं परिपाल्य
सहस्रारेऽष्टमे कल्पेऽष्टादशसागराण्यायुरनुपाल्य तत'च्युतो
विदेहे सेत्स्यतीति अष्टममध्ययनम् ॥ ८ ॥ पितृसेनकृष्णा-
ङ्गजो नवमो वर्षद्वयन्नपर्यायपरिपालनम् कृत्वा प्राणतदेव-
लोके दशमे उत्पद्य एकोनविंशतिसागरोपमाण्यायुरनुपाल्य
तत'च्युतो विदेहे सेत्स्यतीति नवममध्ययनम् ॥ ९ ॥ महासेन-
कृष्णाङ्गजश्च दशमो वर्षद्वयमतपर्यायपालनपतोऽनशनादिविधि-
नाऽच्युते द्वादशे देवलोके समुत्पद्य द्वाविंशतिसागरोपमा-
ण्यायुरनुपाल्य तत'च्युतो महाविदेहे सेत्स्यतीति दशमम-
ध्ययनम् ॥ १० ॥ इत्येव कल्पावतंसकदेवप्रतिषद्ग्रन्थपद्धतिः
कल्पावतंसकदेवप्रतिषद्ग्रन्थपद्धतिः कल्पावतंसिकेऽच्युत्यते ।
ता एताः परिममाताः द्वितीयवर्गश्च ॥ २ ॥

॥ पुष्पिका ॥ ३ ॥

[पृ० ३४] अथ धृतीयवर्गोऽपि दशाध्ययनात्मकः
'निस्तोत्रश्च' इति निगमनवाक्यं यथा 'एवं गतुं जंघु
समणेन भगवत्या महावीरेण आङ्गरेण इत्यादि जाय मिद्धि-
गानामयेवं ठाज संपादिडकामेजं तस्यरगो यग्ग (पद्मप्रज्ञा)
यणस्म पुण्डिपाभिद्वाणस्म अयमद्वे पतते' एवमुत्तरेष्वध्य-
यनेषु गृध्रुप्रवष्टुपुत्रिहादिषु निगमनं घाल्यं तत्तदभिलापेन ।

[पृ० ३५] 'केवलकल्पं' इति केवलः-परिपूर्णः स चास्ती
कल्पाद्य केवलकल्पः-स्वकार्यकरणममर्थः केवलकल्पः तं स्व-
शुणेन सम्पूर्णमित्यर्थः । 'कृडागारसालादिद्वयो' इति कस्मिं

ध्विदुत्सवे कस्मिंश्चिन्नगरे बहिर्भागप्रदेशे महतो देशिकलो-
 कयसनयोग्या शाला-गृहविशेषः समस्ति । तत्रोत्सवे रम-
 माणस्य लोकस्य मेघवृष्टिर्मेचितुमारब्धा, ततस्तदुभयेन
 प्रस्तबहुजनस्तस्यां शालायां प्रविष्टः, एवमयमपि देवविरचितो
 लोकः प्रचुरः स्वकार्यं नाट्यकरणं तत्संहृत्यानन्तरं स्वकीय
 देवशरीरमेवानुप्रविष्टः इत्ययं शालादृष्टान्तार्थः । 'अद्दे जाव'
 त्ति अद्दे दित्ते यित्ते विच्छिन्नविउलभवणसयणासणज्जाण-
 याहणाइन्ने षडुघणयडुजायरूये आथोगपभोगसंपउत्ते वि-
 च्छिइयपउरमत्तपाणे बहुदासोदासगोमहिसगयेलगण्वभूए इति
 पाथच्छब्दसंगृहीतम् । 'जहा आणदो ' त्ति उपासकदशा-
 श्लोकः श्रावक आनन्दनामा, स ख बहूणं ईसरतलवरमाड-
 धियकोडुधियनगरनिगमसेट्टिसत्थवाहाणं यहुसु कज्जेसु य
 कारणेसु य मत्तेसु य कुडंवेसु य निच्छिदसु य ववहारेसु
 य आदुच्छणिज्जे पडिपुच्छणिज्जे सव्वकज्जबट्टावय सयस्स
 वि य णं कुडुयस्स मेढांभूय होत्था । 'पुरोसादानोय ' त्ति
 पुरोपरादीयते पुरयादानीयः । नयद्वस्तोच्छयः—नयद्वस्तोच्चः
 अद्वतांसाए अज्जियासद्वस्सेहिं संपरिचुडे इति यावत्करणात्
 दृश्यम् । दृढतुट्ठाधितमाणंदिए इत्यादि पाठ्यम् । देवाणुप्पि-
 याणं धंतिए पज्जयामि । यथा गङ्गदत्तो भगवत्यश्लोकः, स
 हि किंपाकफलोवमं मुणिय विसयसोक्खं जलुब्बुयसमाणं
 कुसगग्धिदुचञ्चलं जीवियं च नाळणमधुधं चइत्ता हिरण्णं
 विपुलघणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणमा-
 इयं विच्छइत्ता दाणं दाइयाणं परिमाइत्ता आगाराओ अण-
 गारियं पज्जइओ जहा, तहा अगई बि गिहनायगो परिच्च-
 इय सव्वं पज्जओ जाओ य पंचसमिओ तिगुत्तो अममो
 अकिंचणो गुत्तिदिओ गुत्तपमयारी इत्येवं यावच्छब्दात्
 दृश्यम् ।

[पृ० ३६] चञ्चलदृढमदसमदुबालसमासद्वमास-
स्वप्नेहि अप्पाणं भावेमाणे चह्रं वासां सामञ्जस्यं
पाउणइ । ' विराहियसामन्ने'त्ति धामण्यं-व्रतं, तद्विराधना
चात्र न मूलगुणविषया, किं तूत्तरगुणविषया, उत्तरगुणाश्च
पिण्डविशुद्ध्यादयः, तत्र कदाचित् द्विचत्वारिंशदोषविशुद्धा-
हारस्य ग्रहणं न कृतं कारणं विनाऽपि, यालग्लानादिकारणे-
ऽशुभमपि गृह्यन् दोषवानिति, पिण्डस्याशुद्धतादौ विराधि-
तधमणता ईयादिसमित्यादिशोधनेऽनादरः कृतः अभिप्रदाश्च
गृहीताः, कदाचिद् भग्ना भवन्तीति शुण्ठ्यादिसन्निधिपरिभौ-
गमङ्गक्षालनपादक्षालनादि च कृतयानित्यादिप्रकारेण सम्यग-
पालने प्रतविराधनेति, सा च नालोचिता गुरुसमीपे इत्य-
नालोचितातिचारो मृत्या कृतानशनोऽपि ज्योतिष्केन्द्रे चन्द्र-
रूपतयोत्पन्नः ।

' निष्कलेवधो ' त्ति निगमनं, तच्च प्रागुपदर्शितमेव ॥
तथैव अज्झयणे शुक्रवत्कव्यताऽर्माधियते-'उक्कलेवधो' त्ति
उत्क्षेपः—प्रारम्भवाक्यं, यथा-जइ णं भंते ! समणेणं जाय
सपत्तेणं दोच्चस्स अज्झयणस्स पुत्तिकयाणं अयमट्ठे पन्नत्त,
तच्चस्स णं अज्झयणस्स भंते । पुत्तिकयाणं समणेण जाय
संपत्तेणं के अट्ठे पन्नत्ते ? एवं खलु जंघू ? तेणं कालेणं २
रायगिद्धे नयरे इत्यादि । ' तद्देवामभो ' त्ति रायगिद्धे
सामिसमीये ।

[पृ० ३७] ' रिउब्बेय जाय ' इति अग्नेदयजुर्भेदसा-
मवेदार्थवर्णयेदानाम् इतिहासपञ्चमानाम् इतिहासः - पुराणं
निर्घण्टयष्टानाम् निर्घण्टो नाम कोशः साङ्गोपाङ्गानाम् अङ्गानि
-शिङ्गादीनि उपाङ्गानि-तदुक्तप्रपञ्चनपराः प्रपञ्चा,
सरदस्यानाम्-एदम्पर्ययुक्तानां धारकः—प्रवर्तकः धारकः

अशुद्धपाठनिवेधकः पारगः—पारगामि पडङ्गचित्, पष्ठित-
 न्त्रविशारदः पष्ठितन्त्रं—कापिलीयशास्त्रं पडङ्गवेदकत्वमेव
 व्यनक्ति, संख्याने-गणितस्कन्धे शिक्षाकल्पे-शिक्षायामक्षर-
 स्वरूपनिरूपके शास्त्रे कल्पे-तथाविधसमाचारप्रतिपादके
 व्याकरणे-शब्दलक्षणे छन्दसि-गद्यपद्यचचनलक्षणनिरुक्तप्रति-
 पादके ज्योतिषामयने-ज्योतिःशास्त्रे अन्येषु च ब्राह्मणकेषु
 शास्त्रेषु सुपरिनिष्ठितः सोमिलनामा ब्राह्मणः स च पार्थ-
 जिनागमं श्रुत्या कुतूहलपशाज्जिनसमीप गतः सन् 'इमां
 च णं' इति इमान् एतद्रूपान् 'अडां' ति अर्थान् अर्थ-
 मानत्वादधिगम्यमानत्वादित्यर्थः । 'हेऊं' ति हेतून् अन्त-
 र्धतिन्यास्तदीयज्ञानसंपदो गमकान्, 'पसिणाइ' ति यात्रा-
 यापनीयादीन् प्रश्नान् पृच्छ्यमानत्वात्, 'कारणाइ' ति
 कारणानि-विवक्षितार्थनिश्चयजनकानि व्याकरणानि-प्रत्युत्तर-
 तथा व्याक्रियमाणत्वादेवामिति, 'पुच्छिउस्सामि' ति प्रश्नपि-
 प्ये इति कृत्वा निर्गतः । 'खंडियविहुणो' ति छात्ररहितः,
 गत्वा च भगवत्समीप एवमवादीत्—'जत्ता ते भंते ! जव-
 णिज्जं च ते !' इति प्रश्नः तथा सरिसवया मासा कुलत्था-
 एते भोजण एगे भव बुवे भव इति च एतेषां च यात्रादि-
 पदानामागमिकगम्भीरार्थत्वेन भगवति तदर्थपरिज्ञानमसंभा-
 वयताः पश्चाज्जनार्यम् प्रश्नः कृत इति 'सरिसवय' ति एकत्र
 सदृशवयसः अन्यत्र सर्पपा-सिद्धार्थकाः, 'मास' ति एकत्र
 मासो-दशार्थगुञ्जामानः सुवर्णादिविषयः अन्यत्र मासाः
 धान्यविशेषः उड्ढ इति लोके रुढः, 'कुलत्थ' ति
 एकत्र कुले तिष्ठन्ति इति कुलत्थाः, अन्यत्र कुलस्थाः—धान्य-
 विशेषः । सरिसवयादिपदप्रश्नश्च छलप्रद्वेणेनोपहासार्थं कृतः
 इति, 'एगे भवं' ति एको भवान् इत्येकत्वाभ्युपगमे आ-
 त्मनः कृते भगवता श्रोत्रादिविज्ञानानामवयवानां चात्मनो-

ऽनेकश उपलब्ध्या एकत्वं दूषयिष्यामीति बुद्ध्य पर्यनुयो-
गो द्विजेन कृतः यावच्छब्दात् 'दुवे भवं' इति गृह्यते द्वौ
भवान् इति च द्वित्वाभ्युपगमेऽहमेकत्वविशिष्टस्यार्थस्य द्वि-
त्वविरोधेन द्वित्वं दूषयिष्यामीति बुद्ध्य पर्यनुयोगो विहितः
अथ भगवाद् स्याद्वादपक्षं निखिलदोषगोचरातिक्रान्तमवल-
म्ब्योत्तरमदायि (मदात्)-एकोऽप्यहं, कथं ? द्रव्यार्थतया
जीवद्रव्यस्यैकत्वात् न तु प्रदेशार्थतया (प्र देशार्थतया)
ह्यनेकत्वात्, ममेत्यवादीनामेकत्वोपलम्भो न याचकः, ज्ञान-
दर्शनार्थतया कदाचित् द्वित्वमपि न विरुद्धमित्यत उक्तं
द्वादप्यहं, किं चैकस्यापि स्वभावमेदेनानेकत्वात् एवमप्यते,
तथा हि-एको हि देवदत्तादिपुरुष एकदेव तत्तदपेक्षया पितृ-
त्वपुत्रत्वभ्रातृव्यत्वमातुल्यमाग्निनेयत्वादीननेकान् स्वभावान्
रुणते। 'तद्वा अक्षय्यं अव्ययं निश्चे अयद्विष आय' इति यथा जी-
वद्रव्यस्यैकत्वादेकस्तथा प्रदेशार्थतयाऽसंख्येयप्रदेशतामाभि-
त्याक्षयः, सर्वथा प्रदेशानां क्षयाभावात्, तथाऽव्ययः त्रिष-
तामपि व्ययत्वाभावात्, असंख्येयप्रदेशता हि न कदाचना-
प्यपति । अतो व्यवस्थित्यादित्यताऽभ्युपगमेऽपि न कश्चि-
दोषः, इत्येवं भगवताऽभिहिते तेनापृष्टेऽप्यात्मस्वरूपे तद्यो-
धार्यं, व्यवच्छिन्नसंशयः संजातसम्यक्त्वः 'दुपालसविदं
सायनधर्मं पट्टिवज्जित्ता सदृणमुयगमो संमिलमाहपो' ।

[५० १८] 'असाधुदंसजेणं' इति असाधयः-कुदर्श-
नितो भागवततापसादयः, तद्दर्शनेन साधूनां च-सुधमणा-
नामदर्शनेन तत्र तेषां देशान्तरविहरणेनादर्शनतः अत ए-
वोपर्युपासनतस्तदभावात्, अतो मिथ्यात्वगुद्गलास्तस्य
प्रवर्धमानतां गताः, सम्यक्त्वगुद्गलाद्यापचीयमानास्त एवेभि-
कारणमिथ्यात्वं गतः । तदुक्तम्- "महमेया पुण्योग्गादसंत-
गोप य अभिनिवेसणं । चउहा एलु मिच्छतं साहणंऽ-

दंस्तेनेनम्वा ॥ १ ॥” वज्रो वज्र अस्तादुरंस्तेनेनं इत्युक्तम् ।
 ‘अञ्जलियश्च जाय’ इति वाच्यान्निक-वाचनविषयः विनित्तः
 स्मरणव्यः प्रापित-क्षुमाशंसितः मनोगतो-जनत्वेन वर्तते
 यो न दहिः प्रकाशितः सङ्कतो-विरुद्धः तनुत्पन्नः-प्राप्तु-
 र्भूतः, तमेवाह-व्यनित्यादि ‘व्याहं विप्राहं’ इति नि-
 यनास्ते च शौचसंतोस्तपस्वाध्यायादीनां प्रपिधानानि
 वेदाध्ययनादि कृतं च, ततो भवेदानीं लौकिकधर्मस्थानाव-
 रणयारामारोपणं कर्तुं धेयः तेन वृक्षारोपणमिति, अत
 द्याह-‘अयारामे य इत्यादि ।

[पृ० ३९] कल्लं पाउप्पमायाए रयणीए जलंते सु-
 रिए इत्यादि वाच्यम् । “मित्तनाइनियगसम्बन्धि परिपणं
 पि य आमंतिता घिउलेणं असणापाणखाइमस्ताइमेणे भो-
 याघित्ता समाणित्ता इति अत्र मित्राणि सुदृढः हातयः
 समानजातयः निजकाः-पितृव्यादयः संबन्धिनः-असुर-
 पुत्रादयः परिजनो-दासीदास्तादिः तमामंज्य विपुलेण भोज-
 नादिना भोजयित्वा सत्कारयित्वा घरमादिभिः समानयित्वा
 गुणोत्कीर्तनतः ज्येष्ठपुत्रं कुटुम्बे स्थापयित्वाऽधिपतित्वेन
 गृहीतलोहकटाक्षपुष्पकरणाः । ‘घाणपत्थ’ इति घने भवा
 घानी प्रस्थानं प्रस्था-अवस्थितिः घानी प्रस्था येषां ते
 घानप्रस्थाः अथवा ‘ग्रहचारी गृहस्थश्च, घानप्रस्थो यति-
 स्तथा ।’ इति चत्वारो लोकप्रतीता आश्रमाः एतेषां च
 तृतीयाश्रमघर्तिनो घानप्रस्थाः ‘होत्ति य’ इति अग्निष्टोत्रिकाः
 ‘पोत्ति य’ इति घरप्रधारिणः, कोत्ति या जघर्हं सद्गुरं पालर्हं

चक्रवासिणो त्रिलवासिणो जलवासिणो रुक्ममूलिया भंजु-
 भक्षिणो वायुभक्षिणो सेवालभक्षिणो मूलाहारा कंदा-
 हारा तथाहारा पताहारा पुष्पाहारा फलाहारा शोयाहारा
 परिस्रवियरुद्रमूलतयपत्तपुष्पफलाहारा जलामिसेयकदिन-
 गाय मायावगेहि पंचगगीयावेहि हंगालसोह्रियं कंदुसोह्रियं ।
 तत्र 'कोत्तिप' ति भूमिशायिनः, 'जज्ज' ति पञ्चयाजिनः,
 'सङ्कड' ति धाडाः, 'घाल' ति गृहीतमाण्डाः, 'हुव-
 उट्ट' ति ह्रडिकाश्रमणाः, 'दंतुक्खलिय' ति फलभोजिनः
 'उम्मज्जग' ति उम्मज्जनमात्रेण ये स्नान्ति 'सम्मज्जग'
 ति उम्मज्जनस्यैवासकृत्करणेन ये स्नान्ति, 'निम्मज्जग'
 ति स्नानार्थम् ये निमग्ना एव क्षणं तिष्ठन्ति, 'संपक्खा-
 लग' ति मृत्तिकाघर्षणपूर्वकं येऽङ्ग क्षालयन्ति, 'दक्खिण-
 कुलग' ति वैर्गद्वादक्षिणकुल एव घटतस्य,
 'उत्तरकुलग' ति उत्तविपरीताः, 'सत्तधम्म' ति
 शङ्ख भ्रात्वा ये जेमन्ति यद्यन्यः कोऽपि नागच्छति,
 'कुलधम्म' ति ये कुले स्थित्वा शब्दं कृत्वा
 भुञ्जते, 'मियलुद्धय' ति प्रतीता एव, 'हत्थितायस' ति
 ये हस्तिनं मारयित्वा तेनेव बहुकालं भोजनतो यापयन्ति,
 'उद्दडग' ति ऊर्ध्वकृतदण्डा ये संचरन्ति, 'दिमापोक्खिणो'
 ति उदघेन दिशः प्रोक्ष्य ये फलपुष्पादि समुच्चिन्यति, 'घ-
 क्खावासिणो' ति पल्कलवाससः, 'खिलयासिणो' ति व्यक्तम्,
 पाशान्तरे 'वेलावासिणो' ति समुद्रवेलावासिनः, 'जलवासि-
 णो' ति ये जलनिषण्णा एवासते, क्षेपाः प्रतीताः नयटं
 'जलामिसेयकदिनगाय' ति ये स्नात्वा न भुञ्जते स्नात्वा
 स्नात्वा पाण्डुमीमृतगात्रा इति वृद्धाः क्वचित् 'जलामिसेय-
 कदिनगायमूय' ति दृश्यते तत्र जलामिसेयकदिनगात्रमूताः
 प्राप्ता ये ते तथा, 'हंगालसोह्रियं' ति अङ्गारेरित्थ पश्यम्,

‘कंदुसोल्लियं’ इति कन्दुपञ्चमिवेति । ‘दिसाचक्रयालरणं तवोकम्मेणं’ इति एकत्र पारणके पूर्वस्यां दिशि यानि फलादीनि तान्याहृत्य भुङ्क्ते, द्वितीये तु दक्षिणस्यामित्येवं दिक्चक्रयालेन तत्र तपःकर्मणि पारणककरणं तत्तपःकर्म दिक्चक्रयालमुच्यते तेन तपःकर्मणेति ।

[पृ० ४०] ‘चागलवत्यनियत्ते’ इति चल्कलं-चल्कः तस्येद् चाल्कलं तद्वस्त्रं निधसितं येन स चाल्कलवस्त्रनिध-
सितः । ‘उट्ठ’ इति उट्ठजः-तापसाधनगृहम् । ‘किट्ठिण’
इति यशमयस्तापसमाजनविशेषः सतश्च तयोः सांकायिकं-
भारोद्धहनयन्त्रं किट्ठिणसांकायिकम् । ‘महाराय’ इति लोक-
पालः । ‘पत्थाणे पत्थियं’ प्रस्थाने परलोकसाधनमार्गे
प्रस्थितं-प्रवृत्तं फलाद्याहरणार्थं, गमने वा प्रवृत्तम् । सोमि-
ल्लिजज्जपिम् । ‘दम्मे य’ इति समूलान् ‘कुसेय’ दर्भा-
नेव निर्मूलान् । पसामोड च’ इति तरुशाखामोटितपत्राणि ।
‘समिद्धाड’ इति, समिधः काष्ठिका, ‘येइं चड्ढेइ’ इति
घेदिकां देवार्चनस्थानं वर्धनी-यद्गुकारिका तां प्रयुक्ते इति-
वर्धयति-प्रमार्जयतीत्यर्थः । ‘उवलेयणसमज्जणं’ (ति) जलेन
संमार्जनं वा शोधनम् । ‘दम्भकलसद्वत्थण’ इति दर्भाश्च
कलशकश्च दस्ते गता यस्य स तथा, ‘दम्भकलसा द्वत्थ-
ण’ इति कश्चित्पाठः तत्र दर्भेण सद्वगतो यः कलशकः स
द्वस्तगतो यस्य स तथा । ‘जलमज्जणं’ इति जलेन बद्धि-
शुद्धिमात्रम् । ‘जलकीडं’ इति देहशुद्ध्यावपि जलेनाभिरतिम् ।
‘जलाभिसेयं’ इति जलक्षालनम् । ‘आयन्ते’ इति जल-
स्पर्शात् ‘चोक्खे’ इति अशुचिद्रव्यापगमात् किमुक्तं भवति ? ।
‘परमसुद्धम्’ इति ‘देवपिउकयकज्जे’ इति देवानां पितॄणां
च कृतं कार्यं जलाञ्जलिदानं येन स तथा । ‘सरणं अरणिं

मदेह ' ति शरकेण-निर्मन्यकाष्ठेन अरणि-निर्मन्यनीयकाष्ठं
मग्नाति-धर्पयति ।

[पृ० ४१] अग्निस्स दाहिणे इत्यादि सार्धश्लोकः
तद्यथा शब्दयज्ञं, तत्र च ' सत्तंगाहं समादहे ' ति सप्ताहानि
समादधाति-सन्निधापयति सकथं १ चत्कलं २ स्थानं ३
शय्याभाण्डं ४ कमण्डलुं ५ दण्डदारुं तथात्मागमिति । तत्र
सकथ-तत्समयप्रसिद्धउपकरणविशेषः स्थान-ज्योतिःस्थानम्
पात्रस्थानं वा, शय्याभाण्डं-शय्योपकरणं, कमण्डलुः-कुण्डिका
दण्डदारु-दण्डकः, आत्मा प्रतीतः । ' चरु साहेह ' ति चरुः
-भाजनविशेषः तत्र पच्यमान द्रव्यमपि चरुरेव तं चरु
षलमित्यर्थः साधयति-रन्धयति । ' वलिं वदस्सदेवं करेह '
ति यत्किना यन्ध्वानरं पूजयतीत्यर्थः । ' अतिहिपूयं करेह '
ति अतियेः-आगन्तुकस्य पूजां करोतीति ' जाय गदा ' क-
डुच्छुपतंविषमायर्णं गदाय दिसापोक्थित्यतावत्तस्य पच्यह
प्रसजितेऽपि पष्ठादितपकरणेन दिशः प्रेक्षितत्यादिविधिं च
कृत्वा पारणादिकमाचरितवान् । इदानीं च इदं मम श्रेयः कर्तुं,
तदेवाह—

[पृ० ४२] ' जाय जलंते खरिण ' इष्टान् आनापितान्
आपृच्छय, यद्गनि सप्तशतानि समनुमान्य संमाप्य, गृहीत-
निजभाण्डोपकरणस्योत्तरदिगभिमुखं गन्तुं मम मुन्यते इति
संप्रेक्ष्यते चेतसि, ' कट्टमुदाणं मुदं बंधइत्ता ' यथा काष्ठं
काष्ठमयः पुत्तलको न भायते एवं सोऽपि भीताबलम्भी
जातः यद्वा मुखरन्नाच्छादकं काष्ठपण्डमुमयपार्श्वच्छिद्रद्वय-
प्रेषितदयरकान्वितं मुगयन्धनं काष्ठमुद्रा तथा मुगं पन्नाति ।
जलस्थलादीनि मुगमानि, यत्तेषु स्थानेषु स्थलितस्य प्रति-
पतितस्य वा न तत उत्थानं मम कल्पते । मद्वाप्रस्थान

पदं ति मरणकालमावि कर्तुं ततः प्रस्थितः-कर्तुमारब्धः ।
 'पुष्पावरणकालसमयसि' ति पाश्चात्यापराण्णकालसमयः
 दिनस्य चतुर्थप्रहरलक्षणः । पुष्पारत्तावरतकाटसमयसि
 ति पूर्वरात्रो-रात्रेः पूर्वभागः, अपररात्रो-रात्रेः पश्चिमभागः
 तद्वक्ष्यो यः कालसमयः-कालरूपसमयः स तथा तत्र रात्रि-
 मध्याह्ने (मध्यरात्रे) इत्यर्थः । अन्तिकं-समीपं, प्रादुर्भूतः ।
 इत ऊर्ध्वं सयं निगदसिद्धं जाव निम्नैवमो ति । नवरं
 विराधितसम्यक्त्यः । अनालोचिताप्रतीकान्तः । शुक्रगह-
 देवतया उत्पन्नः ॥

[पृ० ४६] बहुपुत्तियाप्ययने 'उत्प्लेवमो' ति उत्क्षेपः प्रारंभ-
 याप्यं यथा-जइ णं भंते समणेणं सिद्धिगइनामधेयं ठाणं संपावि-
 उफामेणं तच्चवग्गस्स पुत्तियाणं तइयज्झयणस्स अयमट्ठे
 पन्नत्ते, चउत्थस्स णं अज्झयणस्स पुत्तियाणं के अट्ठे पण्णत्ते!

[पृ० ४७] एतस्स 'दिव्वा देविड्ढी पुच्छ' ति,
 किण्हं लद्धा-केन हेतुनोपाजिता ? किण्णा पत्ता-केन हेतुना
 प्राप्ता उपाजिता सती प्राप्तिमुपगता ? किण्णा' भिसमण्णा-
 गय' ति प्राप्तापि सती केन हेतुनाऽऽभिमुख्येन सांगत्येन च उपा-
 र्जनस्य च पश्चाद्भोग्यतामुपगतेति ? । एवं वृष्टे सत्याह 'एवं पल्लु'
 इत्यादि । घाणारस्यां भद्रनामा सार्यवादोऽभूत् । 'अड्ढे' इत्यादि
 अट्ठे दित्ते वित्ते विच्छिण्णविटलमवणसयणासणजाणवाद्-
 णाइण्णे बहुघणजाइआययणआओगपओगसंपउत्ते विच्छड्डि-
 थपउरभत्तपाणे बहुदासीदासगोमहिसगवेलकण्णभूए बहुजण-
 स्स अपरिभूए, सुगमान्येतानि, । नवरं आह्वः-ऋद्धया परि-
 पूर्णः, दत्तः-दर्पयान्, वित्तो-विख्यातः । भद्रसार्यवादस्य भार्या
 सुभद्रा सुकुमाला । 'वड्ढ' ति अपत्यफलापेक्षया निम्नला,
 'अधियाउरि' ति प्रसयानन्तरमपत्यमरणेनापि फलती .

भवति अत्र उच्यते-‘अविद्याउरि’ति अविजननशीलाऽपत्या-
नाम्, अत एवाह-जानुकूर्पराणामेव माता-जननी जानुकूर्प-
माता, एतान्येव शरीरांशभूतानि तस्याः स्तनी स्पृशन्ति
नापत्यमित्यर्थः अथवा जानुकूर्पराण्येवमात्रा परप्राणादिसाहाय्य-
समर्थः उत्सहनिवेशनीयो वा, परिकरो यस्याः न पुत्रलक्षणः
स जानुकूर्परमात्रः । ‘इमेयात्वे’ति इदं दृश्यं “अय-
मेयारूढे अज्जतिष्व चित्तं पतियं मनोगं संकल्पे समु-
त्पज्जित्या” तत्रायं एतद्व्युत्पत्तिः आध्यात्मिकः-आत्माधितः
चिन्तितः-स्मरणरूपः मनोगतो-मनोधिकाररूपः संकल्पो-वि-
कल्पः समुत्पन्नः । ‘घघ्राओ णं तामो’ इत्यादि घन्या-
घनमर्हन्ति लप्स्यन्ते वा यास्ता घन्याः इति यासामित्यपे-
क्षया, अस्याः-स्त्रिय पुण्याः-पवित्राः कृतपुण्याः-कृतमुठताः
कृतार्थाः-कृतप्रयोजनाः कृतलक्षणाः-सफलीकृतलक्षणाः ।
‘सुलद्धे णं तासि’ अम्मगाणं मणुयजम्मजीवियकले’ सुलद्धं
च तासां मनुजजम्मजीवितकले च । ‘जासि’ति यासां
मन्ये इति वितर्कायां निपातः । निजकुक्षिसंभूतानि दिम्म-
रूपाणीत्यर्थः । स्तनदुग्धे लुब्धानि यानि तानि तथा । म-
धुराः समुद्राणां येषां तानि तथा । मन्मनम्-अव्यक्तमीपल-
लितं प्रजल्पितं येषां तानि तथा । स्तनमूत्यात् कक्षादेश-
भागमभिसरन्ति सुगन्धानि-अव्यक्तविग्रहानि भवन्ति ।
पण्डपन्ति-दुग्धं पिबन्ति । पुनरपि कोमलकमलोपमाभ्यां
दस्ताभ्यां गृहीत्या उत्तमं निवेशितानि सन्ति । ददति
समुद्रापकान्, पुनः पुनः मन्जुलप्रमणितान् मन्जुलं-मधुरं
प्रमणितं-भणितिर्यपु ते तथा तान्, इह सुमधुरानित्यभिप्राय
यन्मन्जुलप्रमणितानीत्युक्तं तत्पुनरुक्तमपि न दुष्टं संश्रमम-
पितत्यादस्पेति । ‘एत्तो’ति विमनिपरिणामादेयाम्-उक्त-
विशेषणयनां दिग्मानां मण्यादेकतरमपि-अन्यतरविशेषणमपि

द्रव्यं तेन कृत्वा प्रभूतमपि वाञ्छितं देयद्रव्यं दत्त्वा प्रभूता-
भरणादिभूषितं कृत्वाऽनुकूलेन विनयेन प्रियभाषणतया भव-
द्योग्येयमित्यादिना 'इडा' 'वल्लभा' 'कंता' 'कमनीयत्वात्'
'प्रिया' सदा प्रेमविषयत्वात् 'मणुष्णा' सुन्दरत्वात् एवं
'संमया अणुमया' इत्यादि दृश्यम् । आभरणकरण्डकसमानो-
पादेयत्वादिना । तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयस्तलस्य
भाजनविशेषः, स च मङ्गभयाल्लोठनभयाच्च सुष्ठु संगोप्यते
एवं साऽपि तथोच्यते । 'बेलपेडा इवे'ति वस्त्रमञ्जुपेत्रेत्यर्थः ।
'रयणकरंडग' इति इन्द्रनीलादिरत्नाश्रयः सुसंरक्षितः सुसं-
गोपितश्च क्रियते ।

[पृ० ५५] 'जुयलगं' दारकदारिकादिरूपं प्रजनितवती ।
पुत्रकैः पुत्रिकाभिश्च वर्षदशकादिप्रमाणतः कुमारकुमारिकादि-
व्यपदेशभास्तथं डिम्भडिम्भिकाश्च लघुतरनया प्रोच्यन्ते ।
अप्येके केचन 'परंगणेहि'ति मृत्युद्भिः । 'पर्यक्रममाणेहि'ति
उल्लस्यद्भिः । 'पन्थोलण्यहि'ति प्रस्खलद्भिः । हसद्भिः,
दपद्भिः, 'उनकूयमाणेहि'ति घृदच्छद्भिः । 'पुव्वड
(हुव्वड)'ति दुर्बला । 'पुव्वरत्तावरत्तकालसमयसि'ति पूर्वरा-
त्रध्याप्ताग्रपररात्रश्चेति पूर्वरात्रापररात्रः स एव कालसमयः
कालविशेषस्तस्मिन् रात्रेः पश्चिमे भाग इत्यर्थः अयमेतद्रूपः
आध्यात्मिकः-शात्माश्रितः, चिन्तितः-स्मरणरूपः, प्रार्थितः-
अभिलाषरूपः मनोविकाररूपः चञ्कल्यो-विकलः सनुत्पन्नः ।

इह ग्रन्थे प्रथमवर्गो दशाध्ययनात्मकः, निरयावलिका-
द्यनामकः । द्वितीयवर्गो दशाध्ययनात्मकः, तत्र च कल्पा-
घनसिंहा इत्याख्या अध्ययनानाम् तृतीयवर्गोऽपि दशाध्यय-
नात्मकः, पुष्पिकाशब्दाभिधेयानि च तान्यध्ययनानि, तत्राद्ये
चन्द्रज्योतिष्केन्द्रचक्रव्यता १ । द्वितीयाध्ययने, सूर्यचक्रव्यता

इत्यादि दृश्यम्, तत्र महाहिमवदादयः पर्वतास्तद्भासारः
प्रधानो यः ।

नगरनिगमसिद्धिसेनायइसत्यद्याहपमितिजो जिण भ-
गवत पंदइ । तदनु नन्दनवने उद्याने भगवान् समयसुतः ।

‘घायालोसं भत्ताइ’ति दिनानि २१ परिहृत्यानशनया ।
‘निसठे ताओ देवलोगाओ आउक्खणं’ति आयुर्दलिकनिर्ज-
रणेन, ‘भयक्खणं’ति देयभयनियन्वनभूतकर्मणां गत्यादीनां
निर्जरणेन, स्थितिक्षयेण-आयुःकर्मणः स्थितेर्यदनेन, ‘अनंतरं
द्यं चइत्त’ति देयभयसम्यन्धिनं धयं-शरीरं त्यक्त्वा, यद्वा
अययनं कृत्वा क्व यास्यति ? गतोऽपि क्वोत्पस्यते ?

‘सिज्झहिइ’ सेत्स्यति निष्ठितार्थतया, भोत्स्यते
कैवल्यलोकेन, मोक्षयते सकलकर्मशैः, परिनिर्वाणस्यति स्वस्थो
भविष्यति सकलकर्मकृतधिकारविरहितया, तात्पर्यार्थमाह-
सर्वदुःखानामन्तं करिष्यति ॥

इति श्रीचन्द्रनूरिविरचितं निर्यायलिकाधुनस्कन्ध-
विषरणं समाप्तमिति । श्रीरस्तु ॥ ग्रन्थाम् ६०० ॥



॥ प्राकृतग्रन्थमाला ॥

1. अन्तगट्दसाओ and अणुत्तरोववाइयदसाओ with Abhayadeva's Commentary, English Translation, Glossary, Appendices, Notes, and Introduction by M. C. Modi. M. A. LL. B. Full-Cloth Rs. 3-0-0, Paper 2-4-0.
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GLOSSARY

[All important roots and words are noted in this glossary ignoring only those words which an average student can understand very easily. The roots are marked with this (√) sign so that the student can easily differentiate them from nouns etc. at a mere glance. The figure at the end of each word denotes the page on which the word first occurs. The brackets after the Prakrit words contain their corresponding Sanskrit equivalents.]

अह [अति] 55, much, excessive.

अहस्ति [अतिरक्] 73, more.

अहस्य [अतिशय] 62, Excellence.

अकामय [अकामक] 50, -without desire or wish.

अकामिया [अ का मि ता] 13.

in spite of one's desire or wish.

√अक्रम [आ+कम्] 24, to cross.

अकुस्स [आ+कुश्] 66, to be abused.

अक्रोस [आ+क्रुश्] 56, to cry.

अकिलव [अ+किल्] 20, to snatch away.

अगारवास [अगारवास] 54, living in a house, living as a householder.

अग [अग] 15, end.

अग्राङ्गुलिया [अग्र+अङ्गुलिका] 15, the tip of the finger.

अग्नि [अग्नि] 38, fire, sacred fire.

आग्निहोत्र [अग्निहोत्र] 43, sacred fire.

अङ्ग [अङ्ग] 25, name of a country; 31, any one of the first eleven out of the 45 Sacred Books or Agamas of the Jains.

अङ्गई [अङ्गजित्] 35, name of a layman.

अङ्गपट्टियारिया [अङ्गपट्टियारिका] 9, an attendant maid.

अङ्गुलिया [अङ्गुलिका] 15, finger.

अगन्त [अगन्त] 17, greatly.

अष्टम [अष्टम] 33, name of the twelfth heaven of the Jains.

अचचे [अच] 67, to worship.

अच्छरमण [अच्छरमण] 66, a band of celestial nymphs.

अज्ज [अज्ज] 3, noble, good.

अज्जग [अज्जग] 21, grandfather.

अज्जा [अज्जा] 47, a Jain nun.

अज्जस्सिय [अज्जस्सिय] 5, thought (in the mind).

अज्जयण [अज्जयण] 4, chapter, (Subdivision of a book).

अज्जोचयन [अज्जोचयन] 51, attracted.

अज्ज [अज्ज] 51, to apply collyrium in the eyes.

अज्जण [अज्जण] 51, collyrium.

अज्जलि [अज्जलि] 9, folded-hands.

अट्ठ [अट्ठ] 13, distressed.

अट्ठ [अट्ठ] 5, matter, subject.

अट्ठस [अट्ठस] 15, in eights.

अष्टवींश [अष्टविंशत्] 33,
thirty-eight.

अष्टम [अष्टम्] 31, three
days' fast : a fast in
which eight meals are
cut off.

अष्टसय [अष्टसह] 46, one
hundred and eight.

अष्टारस [अष्टादशम्] 57,
Eighteen.

अष्टारसबंध [अष्टादशबन्ध] 27,
a necklace curved at
18 points.

√ अड [अड] 49, to
wander.

अड्ड [आड्य] 37, rich.

अणगार [अनगर] 3, a
houseless (monk).

अणकसेना [अनकसेना] 67,
name of a courtesan.

अणरिह [अनर्ह] 10, un-
worthy, unfit.

अणसणा [अनसना] 32, fast.

अणादिअ [अनादि] 34, name
of a person, name of
the tenth chapter of
पुष्पिन्या.

अणिपिखक [अनिपिख] 31,
without break.

अणिचजागरिया [अनिचजाग-
रिच] 41, keeping a
vigil for thinking over
the momentariness of
the world and body.

√ अणिवारिय [अनिवारित] 53,
unprevented, unobstruc-
ted.

√ अनुगम [अनु+गम्] 55, to
be followed.

√ अनुगिणह [अनु+गृह] 21,
to favour.

√ अनुजाण [अनु+ज्ञा] 40, to
allow, to permit.

अनुपत्त [अनुप्राप्त] 54, atta-
ined.

अनुपविह [अनुप्रविष्टि] 9,
entered.

अनुपुब्धेण [अनुपूर्वेण] 14, in
regular order, in due
course.

√ अनुमाणय [अनु+मानय] 42,
to take leave, to ask
far.

अनुराग [अनुराग] 17, love,
affection.

√ अनुलिह [अनु+लिख]

to search, to touch
(Pres. P. अनुलिङ्ग).

अणुवच [अणुवत्] 44, minor
vow of the Jains. The
minor vows are same
as the Five Mahāvratas
but observed in a less
stringent (अणु) form.

अनेक [अनेक] 19, many.
आणोचाणह [अनुपानह] 73,
without shoes.

अणोद्विष्टा [अनपचिता] 53,
uncontrolled.

अतिथि [अतिथि] 38, a
guest.

अत्तम [आत्मज] 5, a son.

अदुत्तरं [अयोतरम्] 25, then.

अदूर [अदूर] 3, not far
away.

अर्ध [अर्ध] 20, half.

अर्द्ध [अर्धगुण] 67, three
and a half.

अन्तर [अन्तर] 14, put-
ting and en to.

अन्तर्गमण [अन्तर्गमन] 10,
fulfilment.

अन्तर [अन्तर] 16, oppor-
tune moments. 64, in-
tervening region, space.

अन्तरवास [अन्तरवास] 26,
breaks in the journey,
halts.

अन्तरिय [अन्तरित] 28, dis-
tanced.

अन्तिय [अन्तिक] 6, near,
from.

अन्तेडर [अन्त.पुर] 6, apart-
ment for ladies.

अन्तेवासी [अन्तेवासिन्] 3,
a pupil or disciple.

✓अन्दोलावे [अन्दोय] 19,
to swing.

अन्यमद्य [अन्योन्य] 12, each
other.

अशया [अन्यदा] 5, once.

अपत्थिय [अप्रापित] 17, (a
thing) which is not
sought by any body.

अप्य [अप्य] 6, a few, a
little.

अप्यकप्पिय [आत्मकप्पिय] 12,
belonging to oneself

in one's own possession.

अप्ययमा [आत्मयमा] 52,
master of oneself.

व्यप्सोद्य [अव्यसोक] 18, one
 whose grief is abated.
 √ व्यप्पिण [अप्य] 24, to
 offer.
 व्यप्पेगइय [अपि+एककि] 11,
 some.
 व्यप्फुन्न [आपूर्ण] (देशी) 7,
 overpowered, over-
 come.
 व्यम्भङ्गण [अभ्यङ्गन] 51, be-
 smearing the body with
 oil.
 √ व्यम्भे [अभि+अञ्ज] 51, to
 besmear with oil.
 व्यम्भद्विय [अभ्यधिकन] 36,
 excess.
 व्यम्भिन्तर [अभ्यन्तर] 31, in-
 side.
 व्यम्भिन्तर [आभ्यन्तरिक] 12,
 inner.
 व्यम्भय [अभय] 8, name of
 the son of king सेनिय
 by queen चन्दा.
 व्यम्भिक्षण [अभीक्षणम्] 15,
 often.
 व्यम्भिगमण [अभिगमन्] 35,
 going.

व्यम्भिगिण्ह [अभि+प्रह] 39,
 to take a vow.
 व्यम्भिगिह [अभिप्रह] 39, a
 vow.
 √ व्यम्भिनिस्तावे [अभि+निम्+
 स्तावय] 15, to drip.
 व्यम्भिमू [अभिभूत] 15,
 overcome.
 व्यम्भिमुह [अभिमुह] 6, fac-
 ing, towards, standing
 in front.
 व्यम्भिरुह [अभिहित] 57,
 liked.
 व्यम्भिरमाण [अभिहरमाणक]
 47, nestling.
 व्यम्भिलेय [अभिपेक]+1, coro-
 nation.
 व्यम्भिशाल [अन्नशाल] 38,
 name of a grove,
 व्यम्भिराम [आस+भाराम] 38,
 a grove of mangoes.
 व्यम्भया [अम्भ्या] 9, mother.
 व्यम्भन्ताओ [मतापितरो, अभ्व-
 तातो] 62, parents.
 व्यम्भापिह [अभ्या+पितृ] 31,
 parents.

अम्मापियर [अम्मा+पत्] 15,
 parents.
 अरहा [अर्हत्] 35, revered.
 अरिह [अर्ह] 10, worthy of.
 अलंकार [अलंकार] 9, or-
 nament.
 अलंकिय [अलंकृत] 6, decked
 adorned.
 अलियमुच्छिया [अलीकमूर्छा] 12,
 feigned faint.
 अल [अर्ह] 12, wet, fresh.
 अवहार [अपहार] 24, a
 side door.
 अवलोयण [अवलोचन] 12,
 looking.
 अवस [अवस] 13, helpers.
 अवसट्ट [अवस+अर्त] 13,
 distressed by helplessness.
 अवसयस [अवसयस] 13, over-
 powered by helplessness.
 अपितट [अपितट] 1, not
 false, true.
 अपियाउरी [अपियवन्ती] 47,
 not giving birth to a
 child, barren.

असंखोज्ज [असंखेय] 53;
 innumerable.
 असंदिद [असंदिग्ध] 7, free
 from doubt;
 असंविदिय [असंविदित] 21,
 without knowing.
 असाहुयसण [असपुर्दशन] 38,
 wrong faith.
 असि [असि] 28, sword.
 असुम [असुम] 8, bad, evil.
 अहाउन्द [अहाउन्द] 53, self-
 willed.
 अदापडिरुय [अदापडिरुय] 3,
 appropriate, suitable.
 अदासुद [अदासुद] 49, as
 would please you.
 अदिज्ज [अदि+ज] 39, to
 study.
 अदीण [अदीण] 73, defici-
 ent.
 अदीय [अदीय] 38, studied.
 अहुपोययस [अहुपोययस] 16,
 just born.
 अहे [अहे] 12, down-
 wards.
 असागय [असागय] 28,
 placed on shoulder.

आइगर [आदिकर] 36, the first propounder of a doctrine, a तीर्थकर.

आइवे [आदिक्] 32, first, having as first.

आउह [आयुध] 28, weapon.

आओस [आकुप] 14, to abuse.

आओसणा [आक्रोशना] 14, abuse.

आगम [आगत] 7, come, arrived.

√आघय [आ+ह्य] 50, to tell.

आघयण [आह्वयण] 50, explanation.

√आढा [आ+ह] 10, to respect, to like, to take notice of.

आणा [आज्ञा] 6, order, command.

आणुपुत्रेण [आनुपूर्व्येण] 15, in due course.

आपुच्छणा [आपृच्छा] 3, asking permission.

आभरण [आभरण] 6, ornament.

अभिओग [आभियोग] 35, one who is employed, a servant.

आभूम [आभूत] 17 born.

√आमोह [आ+मोह] 25, to penetrate.

√आमुत्त [आ+मुत्त] 15, to suck.

आय [आय] 10, ways and means.

आयन्त [आचन्त] 40, one who sips water as a part of some holy rite.

आयय [आयत] 7 stretched.

आययण [आयतन] 59, place, seat.

आशरिय [आचार्य] 69, a teacher.

आयाध [आदाध] 18, having taken.

आयाण [आदान] 49, possession, articles possessed.

आयाम [आयाम] 63, length.

√आयात्रे [आ+तृ] 40, to practise penance.

आयाहिण [आदहिण] 51, from the right-hand side.

√आरस [आ+रस] 15, to cry.
 आराम [आराम] 31, a grove, a garden.
 आवाहय [आवाहय] 6, one who obeys or follows.
 आलित [आलित] 51, burning.
 आलोच्य [आलोचित] 32, confessed.
 √आलोच [आ+लोच] 52, to confess.
 आस [अश्व] 5, a horse.
 आसत्य [आसत्य] 7, consoled, comforted.
 आसम [आसम] 42, hermitage.
 आसय [आसय] 15, mouth.
 √आसाय [आ+स्वाद] 9, to taste.
 आसुरुत [आसु+रुत (62)] easily irritable.
 √आहारे [आ+हाय] 41, to take food.
 √आदिण्ड [आ+दिण्ड] 48, to wander.
 आहूय [आहूय] 38, brought, called.

आह्वेच [आधिपत्य] 67, mastership.
 √इच्छ [इच्छ] 13, to desire, to wish.
 इष्ट [इष्ट] 10, agreeable, pleasant.
 इङ्गा [इङ्गा] 18, pomp.
 इन्द्रिय [इन्द्रिय] 36, sense, organ.
 हरिया [हरिणी] 47, movement.
 ईसर [ईसर] 8, a rich person.
 उ [उ] 4, an expletive.
 उड [उड] 69, season.
 उकुडडिया [उकुडडिया] 14, dunghill.
 उकिङ्क [उकुड] 28, high pitched. 54, best, fine.
 √उक्य [उक्य] 55, to talk aloud.
 उकोस [उकुड] 32, high, superior.
 उगह [अवग्रह] 3, place of abode for a Jain monk.
 उच्चार [उच्चार] 47, excretion.
 √उच्चार [उच्चार] 44, to utter.

उच्चावय [उच्चावय] 15, high and low.
 उच्छन्न [उत्तन्न] 47, lap.
 √उज्जाल [उद्+ज्जालय्] 41, to blaze up.
 √उज्झ [उज्झ] 14, to abandon.
 √उज्झाये [उज्झायय्] 14, to cause to abandon.
 √उट्ठा [उद्+स्था] 7, to stand up.
 उट्थ [उट्थ] 40, hut.
 उट्ठु [उत्थम्] 19, above, upwards.
 उट्ठुजाणू [उत्थजाणू] 3, with the knees up.
 उत्तर [उत्तर] 41, north.
 उत्तरकूल [उत्तरकूल] 39, a sect of ascetics who always reside on the left bank.
 उत्तरपुरतियम [उत्तरपौरस्त्य] 66, north-east.
 उत्तानय [उत्तानय] 12, lying on the back.
 उट्ठण्ड [उट्ठण्ड] 39, an ascetic carrying a big staff.

√उट्ठाले [उद्+दालय्] 21, to take away.
 √उट्ठिस [उद्+दिश] 49, to enunciate
 उट्ठंस [उद्+धंसय्] 14, to threaten.
 उट्ठसणा [उट्ठसणा] 32, 14, threatening.
 उत्पत्तिया [औत्पत्तिही] 10, born, natural.
 उत्थि [उत्थि] 12, up.
 उत्थर [उत्थर] 66, prosperous.
 उत्थर[उत्थर] 44, a fig tree.
 उत्थरजग [उत्थरजग] 39, a diver.
 उत्थुक्क [उत्थुक्क] 54, left come out.
 √उत्थुय [उत्थुय] 64, to remove, to take away.
 उट्ठर [उट्ठर] 9, a belly.
 उट्ठ [उट्ठ] 52, chest.
 उट्ठाल [उट्ठाल] 69, grand,
 √उट्ठखड [उट्ठखड] 69, to prepare.
 उत्थरण [उत्थरण] 18, articles of the household.

- उवहु [उपाहु] 3, a group of works, twelve in number, of the Jain Canon.
- उवलित [उपलित] 55, besmeared.
- उवलेयण [उपलेय] 40, besmearing.
- ✓उवसंपज्ज [उप+सम्+पद्] 21, to resort to, take shelter,
- उवहुष [उप+स्थापय्] 5, to bring (Absolutive उवहुषिता.
- उवहाणसाला [उपस्थानसाला] 6, an anti-chamber, a waiting chamber.
- ✓उवणे [उप+नी] 12, to offer
- उवत्याणियण [उपस्थानिय] 53, waiting, attendance.
- उववाय्या [औरगतिहो] 36, a hall in the heavenly regions where gods take birth.
- उवयेय [उपेय] 66, with.
- ✓उवमोमे [उप+लोभय्] 38, to look charming.
- उवस्तत्र [उपाश्रय] 50, the residence or abode for monks or nuns.
- उवहाण [उपधान] 45, penance.
- ✓उवागच्छ [उप+आ+गम्] 6, to approach.
- उवाय [उपाय] 10, a remedy.
- उव्यट्टण [उद्वर्तन] 51, besmearing the body.
- ✓उवट्टे [उद्वर्तय्] 51, to besmear the body with scented paste
- ✓उव्विह [उद्वह] 19, to lift up.
- उवु [एव] 7, an arrow.
- उव [उह] 32, a thigh.
- उवस [उवस] 16, joy.
- उवसि [उद्विज्] 35, high.
- एवमो [एवम] 25, in one, together.
- एवाहवयं [एवहव] 7, fit to be killed with one blow.
- एज्जमाज [आ+भय] 7, coming.
- एसणा [एयन] 47, begging food.

✓ओगाह [अव+गाह] 40, to plunge, to bathe.
 ओगाहणा [अवगाहना] 53, dimension.
 ओगिज्जमाण [अवगीयमान] 69, being amused with music.
 ✓ओगिण्ह [अइ+मह्] 3, to ask for, to beg.
 ओतिण्ण [अवतीर्ण] 31, arrived
 ✓ओमुय [अव+मुच्] 51, to remove, to take away.
 ओयाअ [अव+यात] 5, come met in
 ओराल [उदार] 10, great.
 ओलुग [अवदण] 9, diseased.
 ओसअ [अवसअ] 53, degraded.
 ओसह [औषध] 48, medicament.
 ओसरिअ [उत्सारित] 28, raised up, stretched.
 ओदय [अवहन] 5, depressed.
 ओदि [अवधि] 35, ■ kind of super physical knowledge.

कह [कति] 4, how many.
 कखदेस [कक्षदेस] 47, arm-pit.
 कहु [कृत्वा] 5, having done or thought.
 कट्ट [काष्ठ] 40, wood.
 कट्टमुदा [काष्ठमुद्रा] 42, a wooden seal
 कड क्त] 8, done.
 कडग [कटक] 66, a slope or side of a river or a mountain.
 कडाह [कटाह] 39, a frying pan.
 कडी [कटी, 52, waist
 कहुच्छुय ? 39, an iron ladle.
 कदिण [कठिन] 40, hard.
 कणीयस् [कनीयस्] 19, younger.
 कण्ण [कर्ण] 49, ear.
 कण्णायय [कर्णायत] 7 stretched to the ear.
 कहम [कर्म] 28, mud.
 कन्त [कन्त] 10, pleasant, charming.
 ✓कन्द [कन्द] 18, to cry.

कन्द [कन्द] 40, bulb of a plant.

✓कण्य [कल्य] 31, to be proper or fit.

°कण्य [कल्य] 28, like.

कण्यणिकण्य [कल्य+निक-
मित] 12, cut into pie-
ces and finer pieces.

कण्ठ [कण्ठ] 8, trunk of
the body.

कमण्डलु [कमण्डल] 41,
a gourd.

कम्मिया [कम्मिकी] 10, acqui-
red by practice.

कय [कृत] 6, done, per-
formed.

कयाइ [कयावित] 5, a while.

✓कइ [क] 8, to do.

करण्डा [करणक] 54, a
box.

करतल [करतल] 9, a palm.

✓करे [काय्] 7, to cause
to do.

कलकल [कलकल] 28, sound,
din, noise.

कविट्ट [कविट्ट] 38, a kind
of fruit.

कहा [कया] 5, talk, news.

✓कहे [कय्य] 31, to tell.

काग [काक] 66, a crow.

काय [काय] 48, body.

कारण [कारण] 9, cause,
reason.

काल [काल] 7, death.

कालमास [कालमास] 8, the
time (lit; the, month)
of death.

किडा [कीडा] 40, play,
sport.

किटिण [कटिण] 41, a frame
of bamboo plant used
as a pan of the ba-
lance.

किटिणसंकाइय 1 41, an
appliance consisting of
a bamboo bar, at either
end of which are sus-
pended frames to carry
load (Gujarati 1133).

किण्ड [कण्ण] 38, dark-
green.

किण्डोमाम [किण्डोमाम] 38,
appearing dark-green.

कीलाचण [कीदन] 19, sport, play.

✓कीलावे [कीड्य] 19, to amuse, to play with.

कुक्कुट [कुक्कुट] 15, a cock.

कुच्छि [कुक्षि] 47, a belly.

कुटुम्ब [कुटुम्ब] 5, family.

कुटुम्बजागरिया [कुटुम्बजागरिणा] 5, keeping awake for domestic affairs.

कुन्तल [कुन्ताम] 24, the point of a spear.

कुमार [कु+मार] 17, a bad way of death.

कुम्भ [कुम्भ] 19, temple of an elephant.

कुल [कुल] 14, family. 66, group.

कुलध [कुलध, कुलध] 37, family men, a kind of corn.

कुस [कुस] 40, a kind of sacrificial grass.

कुसील [कुसील] 53, person of bad character.

कुडागार [कुडागार] 35, a big house on a summit.

कुडाइय [कुडाइय] 7, killing

after the manner of कूट (पाषाणमययन्त्र).

कूर [कूर] 55, cooked rice.

कूलधम [कूलधमा] 39, a class of ascetics who, standing on the bank of a river, cry aloud and then take their food.

✓कूय [कू] 55, to speak aloud.

केरिस [कीदस] 8, of what sort.

केवश्य [कैवशिक] 36, how much.

केवलकण्य [केवलकण्य] 35, full, complete, whole.

केवलि [केशनि] 49, one who has attained Omniscience or Keval Knowledge.

केसलोच [केशलोच] 73, plucking out the hair.

कोइल [कोइल] 66, cuckoo.

कोश [कोश] 66, a kind of bird.

कोडागार [कोप्यगार] 16, a store-house.

कोडी [कोटी] 5, a crore.

कोडुम्बिय [कोटुम्बिक] 5, belonging to the house or family.

कोडुम्बियपुरिस् [कोटुम्बिकपुरिस्] 5, a family member engaged as a servant.

कोत्तिय ? 39, [भूमिशयीति टिप्पणम्] an ascetic sleeping on the ground.

कोप्पर [कर्पर] 47, elbow.

कोस [कोश] 16, treasure.

काज्जग [कायक] 55, eatable, sweets,

काण्ड [काण्ड 5, part, portion.

काण्डियविहृण [काण्डिकविहीन] 37, without a pupil

काण्व [काण्व] 19 a shoulder.

काण्वायार [काण्वायार] 24, a camp of the army.

कायम [काय] 39, eatable.

कायिस् [कायिस्] 52, to ensure.

काय्जो [काय्जो] hump-backed.

कोल [कोल] 47, cough.

खेलुणग [खीलनक] 52, a toy.

गङ्गाकूल [गङ्गाकूल] 39, a class of ascetics residing on the banks of the Ganges.

गच्छ [गच्छ] 5, to go.

गङ्गा [गङ्गा] 42, a ditch, a pit.

गण [गण] 62, a band of followers.

गणराय [गणराजन्] 26, chiefs forming a confederation.

गणिया [गणिय] 57, a courtesan.

गन्ध [गन्ध] 9, scented powder or paste.

गन्धहृत्ति [गन्धहृत्तिन्] 19, a class of superior kind of elephants, a scented elephant.

गन्ध [गन्ध] 13, child in the womb.

गय [गय] 28, an elephant.

गयणयल [गयनयल] 66, Sky.

चक्रवाल [चक्रवाल] 57,
a circle.
चच्चर [चत्तर] 19, a square.
✓चर [चर] 3, to move.
चरिम [चरम] 73, last.
चरु [चरु] 41, cooked
rice.
चाउगघण्ट [चतुर्घण्ट] 22, a
chariot having four
bells.
चारमसाला [चारमसाला] 17,
a prison-house, jail.
घाउरहिणी [चतुर्हिणी] 25,
consisting of four parts,
elephants, horses, char-
iots, and infantry.
चिञ्चा [चिञ्चा] 38, a kind
of tree.
चिण्ण [चिण्ण] 38, prac-
tised.
चिन्तम [चिन्तक] 8, mind-
ful, attentive.
चिन्ता [चिन्ता] 31, thought.
चिन्ह [चिन्ह] 7, emblem,
ensignia.
चिराइम [चिरातीत] 67,
very ancient.

चुण्णम [चूर्ण] 51, scented
powder.
चेडरूप [चेट+रूप] 21,
a child.
चेडिया [चेटिअ] 57, a maid-
servent.
वेलपेड [वैलपेट] 54, a
wooden box for keep-
ing clothes.
चोक्ख [शुचिशद्वार्ये देसी] 40,
purified.
छ [पट्] 69, six.
छट्ट [पच्छ] 71, sixth.
छत्ताईम [छत्र+आदिक] 6,
an umbrella etc. An
umbrella is one of
the eight Pratihāryas
or Paraphernalia con-
sisting of eight things
such as 'the halo of
light' etc.
छिज्ज [छेय] 51, drawing
figures.
छिड्ड [छिड्ड] 16, a flaw or
weak point.
✓छिन्द [छिन्द] 17, to cut
off.

- छिप्पतूर [छिप्र+तूर (छिप्रतूर्येण हुतं वाद्यमाने न तूर्येण इति हाताधर्म टीकायाम्)] 28, a trumpet which is blown quickly or with force.
- ✓छेर [चिच] 55, to purge.
- जइ [यदि] 4, if, when.
- जफख [यक्ष] 67, semi-divine being.
- जणफखय [जनक्षय] 28, destruction of people.
- जणप्पमइ [जनप्रमई] 28, destruction of people.
- जणयध [जनपद] 28, country.
- जणवइ [जनवप] 28, killing of people.
- जणिय [जनित] 38, procreated.
- ✓जत्त [यत्] 10, to try.
- जत्ता [यात्रा] 25, fight, march; 37, livelihood.
- जन्न [यत्] 28, sacrifice.
- जन्नई [यक्षकिन् (यक्षयाजीत्यर्थः)] 39, a sacrificer.
- जप्पमिइ [यत्प्रसृति] 52, since, when.
- जम [यम] 4, God of death.
- जमाली [जमाली] 70, name of a क्षत्रिय prince and son-in-law of महावीर mentioned in भगवती; ९. ३३.
- जम्बुदीप [जम्बुद्वीप] 4, name of one of the 7 continents of which our earth is a part.
- जम्म, जम्मण [जन्मन्] 9, 31, birth.
- जय [जि] 5, to win, to be victorious (future जइस्सइ etc).
- जलन्त [ज्वलन्] 28, burning.
- जलवासि [जलवासिन्] 39, dwelling in water.
- जल्ल [जल्ल?] 47, bodily dirt.
- जवणिज्ज [यापनीय] 37, To have lived; livelihood.
- जहा [यथा] 3, as; just as.
- जहोचिय [यथोचित] 9, as is proper.

जंघा [जंघा] 52, a knee.

जाई [जाति] 3, good birth.

जाइसंपन्न [जातिसंपन्न] 3, of good birth.

√जागर [जागृ] 5, to keep awake.

जागरिया [जागरिका] 5, waking.

जाण [याण] 6, conveyance, carriage.

जाणु [जाडु] 47, knee.

जातकम्म [जातकर्मन्] 52, nursing of a child.

√जाय [याच्] 20, to ask for.

जाय [जात] 3, grown.

जाय [यावत्] 3, upto (used frequently to indicate passages which are not given in full in the text and of which only the first and the last expressions are given).

जायज्जीव [यावज्जीव] 39,

जावज्जीवाय as long as life lasts.

जिमिय [जिमित] 63, dinner.

√जीव [जिब्] 5, to live.

जीव [जीवा] ife.

जीवन्तव [जीवत्] 19, living, while yet living.

जीविय [जीवित] 7, life.

जुच [युक्] 27, right, proper.

√जुज्ज [युज्] 27, to fight.

जुत्तामेव [युक्तामेव] 20, yoked, ready for drive.

जुत्ती [युक्ति] 66, name of बलदेव's son; name of the sixth chapter of बहिषदा.

जुद्धसज्ज [युद्धसज्ज] 24, ready for fight.

जुयल्ल [युगल्ल] 54, twins.

जूय [यू] 28, sacrificial post.

जेठ [इष्ट] (p. p. of दत्त) 28, sacrificed.

जेठ [ज्येष्ठ] 35, eldest.

जोइसिन्द [ज्योतिस्सिन्द] 35, lord of heavenly bodies.

जोग [योग] 31, fit, proper.
 जोयण [योजन] 28, a distance of eight miles.
 जोव्यण [यौवन (क)] 54, youth.
 जोह [योध] 25, soldier.
 झय [ध्वज] 7, a banner.
 ✓ झिया [ध्वे] 5, to brood over, to be depressed.
 ✓ झूल [ध्रु] 5, to emaciate.
 ✓ ठवे [स्थापय] 6, to stop.
 ✓ ठा [स्था] 7, to stand.
 ठाण [स्थान] 7, place, position; 4, (ज्योतिः स्थानं पात्रस्थानं वेति द्विषणम्) a place for sacrificial pots or for fire:-57, wrong act, sinful act.
 ठाणिज्ज [स्थानीयं गोस्वार्ह इत्यर्थे देशी] 12, respectable.
 ठिइय [स्थितिक] 8, living for, lasting for.
 ठिइया [स्थितिका] 23, convention, custom.

ठिइवडिया [स्थितिपतिता] 15, a ceremony on the birth of a child.
 ठिय [स्थित] 6, standing.
 डाव? [वामहस्ते देशी] 28, left hand.
 डिम्मज [डिम्मक] 46, a boy.
 डिम्मिया [डिम्मका] 46, a girl.
 णं [ननु इत्येज्यम्] 3, indeed, verily.
 °णाय [°ज्ञात] 48, a known case, a known example.
 ✓ ण्हाणे [स्नापय] 19, to bathe.
 ण्हाय [स्नात] 6, bathed.
 ✓ ण्हावे [स्नापय] 51, to bathe.
 तइय [तृतीय] 15, third.
 तच्च [तृतीय] 10, third.
 तड [तट] 66, bank.
 तथ [तत्र] 5, there.
 तन्त [तान्त] 13, tired.
 तन्दुल [तन्दुल] 41, rice.
 तप्पमिहं [तत्प्रसृति] since then.

तम्रिय [ताम्रक] 40, made of copper.

तया [त्व] 40, bark.

तलचर ? 18, king's officer.

तल्लिज [तल्लित] 9, fried in fat or oil.

तह [तया or तम्य] 7, truth.

तहा [तया] 4, similarly.

तहारुच [तयारुच] 5, such.

ताओ [तात] voc. sing. of तात) 10, father.

ताराइण [ताराण] 59, name of a holy temple.

तारिसय [तारिक] 8, of such nature, of such a type.

ताडपुडग [ताडपुटक] 17, name of a poison which brings about instantaneous death.

✓ताले [तड्य] 68, to beat

तावस [तापस] 39, an ascetic.

ति-त्रि [Nom. तओ, तिणि

Instr तिहि Gen तिण्ड

Loc [तिष्ठ] 5, three.

तिकखुत्ता [त्रिःकुत्वत्] 6, three times.

तिग [त्रिक] 19, a place where three roads meet.

तित्ययर [तीर्यकर] 62, the preacher of a doctrine or philosophical system.

तिलज [तिलक] 51, a dot or mark of some point on the forehead.

तिवलिमा [त्रिवलिका] 24, having three folds.

तुङ्ग [तुङ्ग] 66, lofty; high.

तुडी [तुष्टि] 16, pleasure.

तुसीणीय [तुष्णीक] 9, silent.

तेउ [तेज] 3, lustre.

तेचीसा [त्रयचिंशत्] 26, thirty three.

तेककेल [तैलभाण्डः (घोराह-प्रसिद्धो घृष्मयस्तुकीत्य भाजन-विशेष इति टिप्पणम्] 54, an earthen-pot for keeping oil.

तेल्लोक [त्रैलोक्य] 66, three worlds.

तेवट्टि [त्रिषष्टि] 35, sixty-three.

तोण [तृण] 28, a quiver
for storing arrows.

थण [स्तन] 47, breast.

थणियाथ [स्तन+याचक] 55,
asking to suckle.

थल [स्थल] 42, land.

थिमिय [स्तिमित] 8, safe,
firm, well-governed,
peaceful.

थेर [स्थविर] 31, an elderly
or senior monk.

दक्षिणकूल [दक्षिणकूल] 39,
one who always resides
on the right bank.

दक्षिणा [दक्षिणा] 38, gift
to Brahmins.

ददपद [ददप्रति] 29, a name
of a person.

ददरह [ददरह] 66, name
of बलदेव's son, name of
the eighth chapter of
वणिहदसा.

दण्ड [दण्ड] 8, fight, battle
punishment.

दण्डदाय [दण्डदाय] 40, a
wooden staff.

दत्त [दत्त] 33, name of a
person; name of the
seventh-chapter of
पुष्किया.

दन्तन्तर [दन्तान्तर] 19,
a space between tusks.

दन्तमुसल [दन्तमुसल] 19,
tusk of an elephant.

दन्तद [दन्तपवन] 78, clean-
ing the teeth.

दन्ति [दन्ति] 5, elephant.

दन्तुद्वयवलिप [दन्त+उत्सखलित] 39, Uprooting the teeth.

दग्ध [दर्भ] 39, a kind of
grass.

दरिसणिय [दर्शन] (क) 15,
showing.

दलय [दा] 20, to give, to
offer.

दसार [दाशार्ह] 66, a class
of क्षत्रियस.

√दा [दा] 47, to give,
(Pres देह, देन्ति etc.)

दाय [दाय] 15, a gift.

दरी [दरी] a valley.

दाण [दान] 8, a gift, a
bribe, ceding a terri-
tory or money.

दार [दार] 38, ■ wife.
 दारगरुव [दारक+रुव] 54,
 a boy.
 दारिया [दारिका] 53, a
 दासचेडी [दासचेडी] 14, a
 slave-girl, a mail.
 दाहिण [दक्षिण] 41, southern.
 दाहिण [दक्षिण] 41, right
 side.
 द हिणडु [दक्षिणार्ध] 67,
 southern half
 दिगिदलम ? 51, coaxing ?
 दिट्टामट्ट [दृष्ट+भाभावित] 41,
 persons who meet and
 talk
 दिसाचक्रवाल [दिकचक्रवाल]
 39, a kind of penance.
 दिसापोकिखय [दिक्प्रोक्षिन]
 one who sprinkles
 water everywhere to
 purify the place.
 दिसीमात्र [दिग्मात्र] 66, direc-
 tion, quarter, region.
 दीण [दीन] 9, depressed.
 दीय [दीप] 4, a continent.
 दु [द्वि-दुवे, दोहि, दोहं, दोयु]
 23, two.

दुमा [दुर्मा] 42, fortress.
 दुगन्ध [दुर्गन्ध] 55, bad
 smell.
 दुज्जम्मज [दुर्जन्मज] 55, of
 wicked birth.
 दुज्जाय [दुर्जाय] 55, ■
 wicked birth.
 दुहु [दुष्ट] 17, bad.
 दुहन्त [दुर्हन्त] 67, un-
 daunted
 दुध [दुग्ध] 47, milk.
 दुपव्वय [दुष्प्रवृत्ति] 43,
 bad asceticism.
 दुग्धिगन्ध [दुर्भिगन्ध] 55,
 of wicked smell.
 ✓दुवह [आरोहणे देखी] 6,
 to ride.
 दुवुह [आवुह] 26, ascended.
 दुवालस [द्वादश] 44,
 twelve.
 दुवह [दुःखार्त] 13, distre-
 ssed by pain or misery.
 ✓दुइज्ज [यम्पात्वर्थे देखी] 48,
 to go.
 दुमिय [दुत] 14, wounded.
 दुय [दुत] 21, a messenger.
 देवत्ता [देवत्व] 32, the
 state of a god.

देवदूत [देवदूत] 36, divine garment.

देवय [देवत] 17, deity.

देवाणुप्पिय [देवानां प्रिय or देवानुप्रिय] 6, beloved of gods, a good man (used as a term of courteous address.)

देसपन्त [देस प्रान्त] 27, frontier.

दोह [द्विः] 10, twice.

दोहल [दोहल or दोहल] 9, longing of a pregnant woman.

घणु [घणु] 7, a bow, -68, a measure of four cubits.

घन [घन्य] 9, happy, blessed.

घम्म [घर्म] 3, religious discourse.

घम्मकदा [घर्मकदा] 6, religious talk or discourse

घम्मजागरिया [घर्मजागरिया] 3, keeping awake for religious meditation.

घम्मिय [घम्मिक] 6, pious; meant for religious purposes.

घरणीयल [घरणीतल] 7, surface of ground,

घस [घसश्चन्दानुकरणे] 7, sound of falling, with a घस sound,

घिइ [घृति] 6, name of a goddess; name of the third chapter of पुक्कलिया.

घ्या [इरि] 52, daughter.

घोय [घृ] 64, to wash, to cleanse.

नगर [नगर] 35, town,

नग्न [नग्न] 73, naked, nude.

नचन्त [नचन्त] 28, dancing.

नज्ज [ज्ञापतोः चर्दणि] 14, passive form of ज्ञा to know.

नट्टविही [नाटयविधि] 55, dance, performance of a dance.

नत्ति [नत्ति] 52, a grand-daughter.

- नत्तु [नट्ट] 33, grandson.
 नत्तुअ [नट्ट] (क) 22, grand-
 son.
 नत्तुय [नट्ट] (क) 52, grand-
 son.
 नन्दनवन [नन्दनवन] 66,
 name of a pleasure-
 garden.
 √ नमंस [नमत्सू] 6, to
 propitiate.
 नयण [नयन] 9, eye.
 नयर [नगर] 8, town, city.
 नयरा [नगरी] 5, a city, a
 town.
 नरग [नरक] 8, hell.
 नरवर [नरपति] 26, a king.
 नलिणिगुम्म [नलिनीगुम्म] 30,
 song of नलिणिगुम्मा, wife
 of रामकृष्ण; name of the
 eight chapter of कप्पवडि-
 सिया
 नव [नवन्] 14, nine.
 नवम [नवम] 6, ninth.
 नवरं [किवल्लार्थे देसी] 29, only.
 नवुस्सेह [नवोच्छेध] 35, with
 a height of nine
 (cubits or dhanus).

- नाइ [ज्ञाति] 39, relative.
 नाइविगिट्ट [नातिविगिट्ट] 26,
 not far off.
 नामधेज्ज [ना म धे व] 15,
 name.
 नामं [नाम] 3, by name.
 निकट्ट [निकट्ट] 28, drawn.
 निकुरम्भभूय [निकुरम्भभूत] 38,
 forming cluster.
 निक्खमण [निक्कमण] 50,
 renunciation.
 निक्खत्त [नि+धात or नि+क्षिप्त] 38, fixed, planted.
 निक्खेवणा [निहेवणा] 47,
 placing, keeping.
 निगम [निगम] 35, country,
 village.
 √ निगच्छ [निर्+गम] 6,
 to go out.
 निगन्थी [निर्गन्था], 49,
 a Jain nun.
 निगमय [निर्गत] 3, gone out.
 निच्चच्छण [नित्य+क्षण] (उत्स-
 वाधे), 66, always fes-
 tive.
 निच्चेह [निष्पेष्ट] 18, desti-
 tute of movement.

- ✓निच्छुदावे [नि+क्षेप] 24, to drive away.
 निडाल [छटाट] 24, forehead.
 ✓निद्राय [निद्रय] 55, to sleep.
 निक्षेय [निक्षेयम्] 9, pale, one who has lost one's colour.
 ✓निन्द [निन्] 52, to censure.
 निम्न [निम्न] 42, lowlying place.
 निष्पाण [निष्पाण] 18, destitute of life.
 ✓निष्मच्छ [निस्+भक्ष] 14, to reprimand.
 निष्मच्छणा [निर्मर्त्तना] 14, reprimand.
 निमज्जग [निमज्जक] 39, one who plunges into water.
 निम्मांस [निर्मांस] 9, without flesh, emaciated.
 नियग [निजक] 6, one's own, kinsman.
 नियत्त [निहत्त] 7, cut off, lopped off.
 नियत्थ [निवत्त] 40, dressed, clad in.
 नियलयन्यण [निगडन्यन] 15, put into fetters.
 निरयावलिया [निरयावलित्त] 3, name of the Group of The Last Five Upāṅgas of the Jain canon and also of the first chapter of that work.
 निरालोय [निरालोक] 7, without light, dark, dusky.
 ✓निवज्जावे [नि+पावत्] 12, to ask to lie down.
 निवडिय [निपतित] 7, fallen.
 ✓निवारे [नि+वारत्] 52, to work off, to prevent.
 निवेश [निवेश] 28, place, location.
 निवेशण [निवेशन] 27, camping.
 निवेशिय [निवेशित] 47, placed.
 निव्विण [निव्विन] 13, dejected.

निव्वुअ [निर्वृत] 15. happy.

निव्वेयण [निवेदन] 15 free from pain.

निसद [निषध] 66, name of बलदेव's son ; name of the first chapter of षण्ण्डिसा.

निसन्त [निशासित] heard.

✓निसम [निःशमम्] 7, to hear (Absolutive निः-
मम्.)

✓निसीय [निःसद] 10, to sit.

निसीहिया [निषीदित] 64, a seat or place of study.

निरसास [निःशस] 73, inhaling.

✓नीजे [निःनी] 19, to place.

नीय [नीच] 48, low.

निर्हरण [निर्हरण] 18, removal of the dead body.

नेयय्य [नेय्य] 29, to be

understood.

नेरय्य [नैरयिक] 8, a creature living in or belonging to a hell.

नेरयइत्ता [नैरयित्त] 8, state of being ■ नैरयिक

नेहं [स्नेह] 17, affection.

पउम [पत्त] 30, name of the son of पउमावई, wife of काल ; name of the first chapter of कण्ववि-
सिया.

पउमगुम्म [पत्तगुम्म] 30, name of the son of पउमगुम्मा, wife of वीरकण्ह name of the seventh chapter of कण्ववि-
सिया.

पउमभइ [पत्तभइ] 30 name of the son of पउमभइ wife of सुकण्ह; name of fifth chapter of कण्ववि-
सिया.

पउमसेण [पत्तसेण] 30, name of the son of पउमसेण wife of महाकण्ह; name of the sixth chapter of कण्ववि-
सिया.

पउर [प्रचुर] 66, plenty.

पओअ [प्रयोग] 57, application.

√पफल्ल [प्र+स्थल्] 42, to fall, to stumble.

√पफिखय [प्र+क्षिप्] 15, to put, to throw.

पफल्लोत्तण [प्र+स्थल्] 55, stumbling.

पगय [प्रकृत] 66, name of बलदेव's son ; name of the fifth chapter of बणिहदभा.

√परिज्झ [प्र+मृह] 39, Absolutive: परिज्झिय. to take up, to raise.

पङ्कण्यमा [पङ्कप्रमा] 8, name of the fourth hell in Jain cosmology.

पच्चकय [प्रत्यक्षम्] 66, actually, in person, incarnate.

√पच्चणुमव [प्रति+अनु+भू] 52, to experience.

पच्चत्थिम [प्रति+वस्त+इम] 40, west

√पच्चप्पिण [प्रति+अर्पय] 6,

to bring back a reply (indicating that the order is executed; 44 to return.

√पच्चाया [प्रति+भा+अन्] 54, to be born.

√पच्चुद्धा [प्रति+ऊह+त्वा] 42, to stand up (Inf. पचाइतिप).

√पच्चोरुह [प्रति+भव+रुह] 6, to get down; 40, to ascend.

पच्छा [पच्चात्] 50, after.

पच्छित [प्रायश्चित्त] 57, expiation.

पञ्ञपिय [प्र+अल्पित] 47, talk.

पञ्ञत्ति [पर्याप्ति] 36, sufficiency, fullness of powers.

पञ्ञत्तोमाव [पर्याप्तिमाव] 36, fullness.

पञ्ञय [पर्याय] 38, modification.

पञ्ञुण्ण [प्रयुञ्ज] 67, name of a person.

✓पञ्जुवास [परि+ऊप+आस]

3. to wait upon.

पञ्जुवासन [पञ्जुवास] 38,
waiting on righteous
monks.

पञ्च [पञ्च] 3, five.

पञ्चनि [पञ्चनि] 39, five
fires (four fires on
four sides and the sun
above).

पञ्चम [पञ्चम] 44, fifth.

पञ्चमुष्टि [पञ्चमुष्टि] 51,
consisting of five hand
fuls.

पञ्चविह [पञ्चविह] 36, of
five kinds.

पञ्जलिउड [पञ्जलिउड] 6,
with folded (cavity of)
hands.

✓पड [पत] 13, to fall.

पडागा [पडागा] 7, = flag.

पटिअ [पतित] 55, fallen.

✓पटिकप्प [प्रति+अप्प]
26, to keep ready.

पटियुयिअ [प्रति+युजित] 54,
promised.

पटिणन्त [पटिणन्त] 32,

expiated.

पडिगय [प्रतिगत] 3, re-
turned.

✓पडिच्छ [प्रति+क्ष्] 9,
to accept, to agree.

✓पडिणिक्खम [प्रति+निम+
क्ख] 10, to go out.

पडिपुण [परिपूर्ण] 9, full.

पडियन्ध [प्रतिबन्ध] 49,
obstruction.

पडिरहं [प्रतिरहम्] 7, fa-
cing the chariot, cha-
riot to chariot (fight)

पडिरूयअ [प्रतिरूप] 54,
suitable.

पडियत्ति [प्रतिपत्ति] 24,
treatment.

✓पडियाले [प्रति+पानय] 27,
to wait for.

पडिविसज्जिय [प्रतिविगर्हित]
8, sent away.

✓पडिविसजे [प्रति+वि+सर्जय]
22, to send away.

✓पडिसुण [प्रति+धु] 14, to
listen.

✓पडिसेद [प्रति+णिप्] 25,
to insult, to eject (Ab-
solute; पडिसेदिता.)

पडिसेहिय [प्रतिषिद्ध] 26, ejected.

पढम [प्रथम] 4, first.

पढिय [पठित] 48, study.

पणयालीस [पञ्चत्वारिंशत्] 70, forty-five.

√पणाये [प्र+नामत्] 24, to offer.

पणुवीस [पञ्चविंशति] 35, twenty five.

पण्डइयमुखी [पाण्डुकिंत मुखी पाण्डुरितमुखी] 9, a lady with a pale face.

पण्णत्ति [प्रहसि] 37, name of the fifth Anga of the Jain canon, otherwise known as व्याख्या-प्रहसि and भगवती.

√पण्हय [प्र+सु] 47, to flow, to ooze.

पत्त [प्राप्त] 27, proper, opportune.

पत्त [पत्र] 40, leaf.

पत्तामोढं [पत्रामोढम्] (प-त्रामोढम्) (पत्राणि आमोढय) 30, having plucked the leaves.

पत्तिय [पत्रित] 39, possessing leaves.

√पत्तिय [प्रति+ई] 49, to trust.

पत्तेयं [प्रत्येकम्] 25, each one.

पत्थाण [प्रस्थान] 40, starting on a journey.

परियय [प्राधिक] 17, a seeker.

पन्तिया [पंक्ति (का)] 57, row.

पन्नत्त [प्रज्ञप्त] 3, indicated, narrated.

पन्नवणा [प्रज्ञापना] 50, attempt at convincing.

पभ्भार [प्राग्भार] 8, a heap, a mass.

पभणिअ [प्रमणित] 47, talked.

पमावई [प्रभावती] 8, name of the queen of king बर, mentioned in भगवती 11. 11.

√पयाय [प्र+जन्] 47, to bear a child.

पयाय [प्रजात.] 14, delivered, given birth to.

- पर्याहण [प्रदक्षिण] 51, going round an object keeping it at the right hand side.
- ✓परव्रज [प्र+व्रज्] 55, to walk.
- परवर्त्तपर गृह] 73, a stranger's house.
- परम [परम] 4, great, greatly.
- परसु [पाशु] 7, an axe.
- परंगम्य [प्र+अङ्गम] 55, moving, crawling.
- ✓पराजिण [परा+जि] 5, to be defeated.
- ✓परामुस [परा+मुस] 7, to handle, to take.
- ✓परिकहे [परि+कृष्] 49, to preach.
- परिकिण्ण [परि+कीर्ण] 58, surrounded.
- परिकिञ्चत [परि+किञ्च] 6, encircled.
- परिगादिय [परि+गाद] 9, formed.
- ✓परिणम [परि+नम] 18, to digest, to assimilate.

- परिणय [परिणत] 54, matured, attained maturity.
- परिणामिषा [परिणामिषी] 10, attained by maturity.
- ✓परिणामे [परि+नाम] 18, to meditate, to think.
- परितन्त [परितान्त] 13, very much tired.
- ✓परिभाष [परि+भाष] 9, to share.
- ✓परिभुञ्ज [परि+भुञ्ज] 9, to wear, to enjoy.
- ✓परियाय[पर्याय] 31, practice, observance.
- ✓परियाण [परि+हा or प्रति+हा] 9, to take notice, to acknowledge.
- परियार [परिवार] 48, retinue.
- परियाल [परिवार] retinue.
- परिवर्जित [परि+वर्जित] 18, destitute of, devoid of.
- ✓परियह [परि+यह] 13, to carry.

परिपक्व [परिपक्व] 39,
ripe, full, decayed.

परिष्ठा [परिष्ठा] 3, assembly
of people.

परिहासनाय [परिहासनाय] 55,
lessening.

√पठय [पठय] 55, to
talk irreverently.

पल्लवोद्यम [पल्लवोद्यम] 56,
a period of time.

√पतड [पतड] 42, to
fall.

पंथर [पंथर] 6, good, ex-
cellent.

पयाल [पयाल] 66, sprout.

√पयिणे [पयिणे] 9, to
satisfy, to satiate.

पयम [पयम] 66, a moun-
tain.

पय्यदम [पय्यदम] 31, one
who has renounced the
world.

पय्यद्वय [पय्यद्वय] 43, an
ascetic.

पय्यत [पय्यत] 43, a hill.

यसप्रा [यसप्रा] 9, a kind
of spirituous drink.

√पतर [पतर] 41, to
more.

पतार [पतार] 57, to
more.

पतुवन् [पतुवन्] 57, a
class of animal, more
fine.

पतुम [पतुम] 32, to more.

पह [पह] 12, a rain.

पहरय [पहरय] 25, to more,
more.

पाम [पाम] 52, to more.

पाउन्नुय [पाउन्नुय] 7,
appeared.

पाउल [पाउल] 62, rainy
season.

पामोत्तिवा [पामोत्तिवा or
पामोत्तिवा] 64, one who
finds impurities in every
object; one who dis-
likes every object.

पामोवगम [पामोवगम] 32,
a posture like that of
a tree (पाम) of medi-
tation without any
movement.

√पाड [पाड] 13, to

पित्तिय [पित्तिक] 51, due to bile,

पिय [प्रिय] 29, dear.

पियदसण [प्रियदर्शन] 66, fine to look at.

पिया [प्रिया] 62, name of the wife of चंदुसण,

पिव [इव] 28, like.

पिघाला [पिपसा] 52, desire, longing.

पोद्दगपाअ [पीठकपाद] 55, (a child) which attempts to stand and walk with the help of a wooden frame (पीठक) पांगुडगाहा)

✓पुफअ [प्र+उष्] 40, to sprinkle

✓पुच्छ [प्रच्छ] 5, to ask.

पुट्ट [पृष्ठ] 19, back

पुड [पुट] 14, cavity (of hands etc.)

पुढधि [पृथ्वी] 3, earth, ground.

पुण्ण [पुण्य] 18, merit.

पुण्ण [पूर्ण] 34, name of a person; name of the fifth chapter of पुष्पिक्या.

पुण्णमह [पूर्णमह] 4, name of a Jain temple; 59, name of a विमान or celestial palace; 59, name of a householder.

पुत्त [पुत्र] 4, a son.

पुष्क [पुष्प] 9, flower

पुष्कचूला [पुष्पचूडा] 64, a class of Jain nuns

पुष्कचूलिया [पुष्पचूलिका] 4, name of the fourth chapter of निर्यावली, and of the eleventh उदाह of the Jain canon.

पुष्काराम [पुष्प+आराम] 39, a grove of flowering trees.

पुष्पिक्य [पुष्पित] 39, flowering

पुष्पिक्या [पुष्पिका] 6, name of the tenth कपाह, of the Jain canon and of the third chapter of the निर्यावली.

पुरन्यामिमुह [पुरस्ताद+अभिमुख] 10, facing towards east.

पुरन्यिम [पोरस्त्य] 40, eastern.

पुरिस [पुरुष] 7, man, man-servant.

पुरिसादाणीय [पुरुषादानीय] 35, worthy of being respected by man (an epithet of पार्थनाथ).

पुर्व [पूर्व] 44 former, of bygone days

पुर्वव [पूर्वव] ? 55, soiled, dirty.

पुर्वमव [पूर्व+भव] 35, previous birth.

पुर्वानुपुर्वी [पूर्व+आनुपूर्वी] 3, in due course or order.

पूज्य [पूजित] 39, honoured.

पूय [पूय] 15, puss.

पूया [पूजा] 40, worship.

✓ पेसे [प्रेष्य] 20, to send, to dispatch.

पोत्तिय [पोत्रक] 39, an ascetic carrying a पोत्र garment.

पोसदमाला [उपवस्यमाला] 71, a place for observing fasts.

प्यि-अवि [दृष्टवत्त्वात्परे एव,] 69, also

फल [फल] 9, fruit.

फलत्र [फलक] 28, a shield.

फलह [फलक] 73, a wooden board

फलिय [फलित] 39, laden with fruit.

फासुय [फासुक] 52, comfortable, warm.

✓ फुस [फुस] 57, to touch, to overcome.

वग्ग [वग्घातोःकर्मणि] 57, to be bound.

वत्तीसं [द्वात्रिंशत्] 54, thirty-two

वत्तीसह [द्वात्रिंशत्] 59, thirty-two.

वत्थिकम्म [वत्थिकर्मन्] 57, enema.

वत्थियुडय [वत्थियुट्] (क) 12, bladder.

वम्मयारी [वम्मचारिन्] 31, celibate, student.

वम्मलोअ [वम्मलोक] 33, name of the fifth heaven of the Jains.

वट [वट] 16, army; 34, name of a person; नाम

of the ninth chapter of पुष्किया.

यलदेव [यलदेव] 67, name of a person.

यलयग [यलवत् ?] 66, strong

यलि [यलि] 40, offering.

यलिकम्म [यलिकम्मन्] 6, worship of deities.

यहु [यहु] 6, many much.

यहुपुत्तिया [यहुपुत्तिघ] 34, name of a lady; name of the fourth chapter of पुष्किया; 46, name of a goddess

यहुस्तुय [यहुभुन] 48, learned, well-versed in sacred books

यायालीस [शचत्वारिंशत्] 72, forty-two.

यायई [द्वारवती] 66, name of a city.

योरसाह [द्वादशाह] 15, twelfth day

यालभाव [यालभाव] 54, childhood.

याहा [यहु] 39, arm.

याहिरिय [शश] 6, outside.

विइय [द्वितीय] 43, second.

विलवासि [विलवासिन्] 39, one who lives in a hole or pit.

विल [विल्व] 38, a kind of tree

वीय [वीन्न] 39, seed.

बुग्ग [बुग्] (बुग्) 29, to attain sacred knowledge

बुद्धि [बुद्धि] 61, name of a goddess; name of the fifth chapter of पुष्कचूलिया.

बोद्धव्य [बोद्धव्य] 4, to be known; to be understood.

बोल-? [बुद्धे वेसी] 28, noise.

बोद्धि [बोधि] 73, knowledge.

°भक्खि [°भक्षिन्] (at the end of a word,) 39, eating, living on.

भगवन्त [भगवत्] 3, revered (Gen. भगवओ; Instr. भगवया).

भग्ग [भग्ग] 55, wretched.

भज्जा [भार्या] 5, wife.

भज्जिज्ज [भजित] 9, roasted.
 भण्ड [भाण्ड] 18, valuables;
 —39, utensils.

भक्ष [भक्ष] 30, food, meal.
 भद्र [भद्र] 30, name of the
 son of भद्रा, wife of महा-
 द्वाह; name of the third
 chapter of कण्ववर्णिधिया;
 —47, name of a house-
 holder.

भन्ते- [भवन्तुशब्दस्य सर्वनाम्नःस्यो-
 धनैकवचनम्; आचार्यादीनाम्नाम-
 न्यजे एव प्रयुज्यते । भदन्त,
 भान्त इत्यस्य सर्वेषु इत्यन्ये] 3,
 sir, revered sir, sire.

✓भर [भृ] 40, to fill.

भरह [भरत] 67, name of
 ■ country of the जम्बूद्वीप.

भवण [भवन्] 9, a house.

भारणेज्ज [भागिन्य] 55,
 sister's son.

भाणियज्ज [माणित्य] 6,
 worthy to be repeated.

मायण [मायन] 12, pot,
 plate.

माया [भ्रातृ] 19, brother.

भारह [भारत] 4, name of a
 country in the जम्बूद्वीप.

मासा [भाषा] 36, speech.

मिउडि [म्रकुटि] 24, eye-
 brow.

भिक्षा [भिक्षा] 41, alms.

भिक्षायरिया [भिक्षावर्षा] 48,
 begging food.

भोम [भीम] 28, terrific.

भुक्ख [बुभुक्षित] 9, (भोजना-
 करणतो बुभुक्षितेवेति टिप्पणम्),
 hungry.

भुचमोई [भुक्कमोहिन्] 50,
 one who has enjoyed
 pleasures.

भूमि [भूमि] 39, ground.

भूया [भूया] 62, name of
 the daughter of बुद्धस्य.

मेय [मेदा] 8, discession in
 the enemy's camp.

मेरी [मेरी] 69, drum.

मेसध [मैरज्य] 118, medi-
 cine.

भोग [भोग] 41, enjoyment
 of things.

मरल [मरिज] 55, soiled.

✓मग्ग [मार्ग] 55, to beg.

मङ्गलग [मङ्गलक] 68, an auspicious thing.

मङ्गल [मङ्गल्य] 16, blissful, auspicious.

मञ्जण [मञ्जन] 40, diving.

मञ्जनघर [मञ्जनगृह] 25, bath-room.

मञ्जणय [मञ्जनक] 19, bathing.

मज्झिम [मध्यम] 43, middle.

मण [मनस्] 5, mind, heart.

मणोरम [मनोरम?] (मनःप्रिय इत्यर्थः), 10, attractive.

मणिदत्त [मणिदत्त] 69, name of a यन्त्र.

मणिवह्या [मणिमती] 59, name of a city.

मणुघ्न [मनोघ्न] 10, pleasing to the heart.

मणुय [मनुज] 5, man, foot-soldier.

मणोरम [मनोरम] 70, name of a celestial place.

मत्त [अमत्र] 18, pot.

मर्त्यत्र [मर्त्यक] 9, head.

√मन [मन] 5, to think (Pres. मन्ते).

मन्त्र [मन्त्र] 48, charm.

मममूलाग [मन्मूलक] 18, on my account.

मम्य [मर्मन्] 16, a weak point, vital part.

मम्मण [मम्यन] 47, muttering indistinctly.

मयकिञ्च [मृतकृत्य] 18, funeral rites.

मयणस्ताला [मदनशय] (सारिका) 66, a kind of bird.

मयूर [मयूर] 66, peacock.

मलिर [मलिन] 9, crushed.

मल्ल [माल्य] 9, a flower garland.

मल्लई [मल्लई] 27, name of a क्षत्रिय tribe.

महद् [महती] f. of महद्, 6, great.

महग्माद् [महाग्रह] 37, the great planet.

महग्घ [महर्घ] 6, precious.

महत्तराग [महत्तरक] 6, elderly person.

महज्वल [महाज्वल] 60, name of a prince.

महया [महत् महता] (Instr.) 5, great.

महाकण्ड [महाकण्ठा] name of सेणिय's son by his wife महाकहा.

महाकाल [महाकाल] 4, name of सेणिय's son by his wife महाकालि.

महाणई [महानदी] 19, a great river.

महाधणू [महाधनुस्] 66, name of बलदेव's son; name of the ninth chapter of बह्मिदसा.

महापुत्र [महापुत्र] 30, name of the son of महापुत्रा, wife of सुमाल; name of the second chapter of कण्वविद्विज्ज.

महापुत्रा [महापुत्रा] 32, name of the wife of सुमाल.

महापथ [महापथ] 19, a high road.

महाफल [महाफल] 5, of great merit, of great value.

महाबल [महाबल] 57, the name of the son of king बल, mentioned in भगवती, 5. 5.

महामेघ [महामेघ] 58, a big cloud

महाराजा [महाराज] 40 the great king.

महालिया [महाच्छाये देशी] 7, great.

महाविदेह [महाविदेह] 27, name of a region.

महावीर [महावीर] 3, the last of the Jain तीर्थंकर; 72, a great hero.

महासुक्ल [महासुक्ल] 33, name of the seventh heaven.

महासुमिण [महासुमिण] 10, a great dream. *

महासेणकण्ड [महासेणकण्ठा] 4, name of सेणिय's son by his wife महासेणकहा.

महिय [महिय] 7, routed.

महिला [महिला] 60, name of a city.

माहिन्द्रगङ्गाय [महेन्द्रगङ्गा] 55,
a lofty banner.

मधु [मधु] 10, sweet

महे [मन्य] 32, to
churn.

मंगतित्रय ! [हस्तगणित इति
दिप्पणम्] 25, fastened to
the hand.

मंस [मांस] 9, flesh.

मायाणि [मातलि !] 66, name
of बलदेव's son; name of
the second chapter of
बहिर्दशा.

माडलिह [माडलिह] name of
a tree.

माणसित्र [मानसिक] 18,
mental.

माणिमह [माणिमह] 6,
name of a god; name of
his throne; name of a
householder; 34 name
of a person; name of
the sixth chapter of
पुष्किका

माणुस्तग [मानुष्यक] 58,
belonging to human
world; earthly.

माया [मातृ] 30, mother.

मारे [मार] 17; to kill

माला [माला] 9 a garland.

मास [मास] 9 a month.

मास [मास] 37 a kind of
corn; a kind of weight.

मासित्र [मासित्री] 31, list-
ing for a month

माहण [माहण] 37 a Brah-
min.

माहणकुल [माहणकुल] 64,
a Brahmin family

माहिन्द्र [माहेन्द्र] 33, name
of the fourth heaven
of Jains.

मिच्छत्त [मिच्छात्त] 38,
wrong view.

मित्र [मित्र] 39, a friend.

मिय [मित] 10, measured.

मिय [मिय] 66 a deer.

मियलुद्धय [मियलुद्धय] 39
an ascetic who lives on
deers' flesh.

मिसिमिसेमाण [दीप्यमान इत्यर्थे
देही] 7 burning with
anger.

मिहुण [मिहुण] 66, couple.

मुण्ड [मुण्ड] 41, ■ shave-
ling

मुहुत्त [मुहुत्त] 7, a moment.

मुहुत्तन्तर [मुहुत्तन्तर] 1,
short interval of time.

मूल [मूल] 39, root, base.

मेत्ता [मात्रा] 54, pleasures,
object of pleasure.

मेराग° [मयादक] 67,
having for its boundary
(from मय=मयादि).

मेलाय [मेलय] 56, to
mix together, to join
together.

मेद [मेय] 15, proper name
of a person mentioned
in नायाधम्मकहाभो

मेदयण [मेयवर्ण] 69,
name of a pleasure-
garden.

य [य (हरावरे एव)] 4, and.

यप [य] 9, to know.

यय [यय] 40, to
arrange.

रज [राज्य] 8, kingdom.

रजधुरा [राजधुर] 9, the
responsibility of the
kingdom.

रट्ट [राट्ट] 16, kingdom.

रट्टकूड [राट्टकूट] 54, name
of a person.

रणभूमि [रणभूमि] 28, battle-
field.

रत्त [रक्त] 17, attached.

रम्म [रम्य] 38, beautiful.

रय [रज] 62, to paint.

रयण [रत्न] 23, a gem.

रव [रव] 25, sound.

रसदेवी [रसदेवी] 61, name
of a goddess; name
of the ninth chapter
of पुण्डरीक्या.

रह [रथ] 5, chariot.

रहस्त्रियम [रहस्त्रिय !] 64,
confident, trustworthy.

रहमुस्तल [रथमुस्त] 5, name
of the battle between
कृत्तिय and वेदय.

रहस्तीकर [रहस्तीह] 10,
to keep secret.

राई° [राज] 67, royal
kinsman.

रामकण्ड [रामकण्ड] 4, name

- of धेनिय's son by his wife रामकृष्ण.
- राय [राजन्] 4, (Nom. राया Gen. राजो, Instr. राया) king.
- रायंगिह [राजगृह] 3, name of a city.
- रायामित्सेय [गजामित्सेय] 15, crowning as king.
- रिडव्येय [ऋग्वेद] 37. Rig-veda.
- रिड [ऋड] 3, prosperous.
- रिती [ऋषि] 40, a sage.
- रुक्म [रुक्म] 65, a tree.
- रुक्ममूलिय [रुक्ममूलिक] 39, dwelling at the root of a tree.
- रुक्मिणी [रुक्मिणी] 67, name of the chief queen of रुक्म.
- रुहिर [रुधिर] 12, blood.
- रुव [रुप] 54, beauty.
- ✓रुस्त [रुप्] 55, to be angry.
- ✓रेरिडज[रा राज्य] (intensive of राज् 38, to shine excessively.
- रेवम [रैवत] 66, name of a mountain.
- रेवई [रैवती] 67, name of बलदेव's wife.
- ✓रोष [रोच्य] 49, to like.
- रोयमाण [रुदत्] 18 crying.
- रोयातङ्क [रोग+आतङ्क] 61, ailment and diseases.
- ✓रोव [रुद] 53, to weep.
- ✓रोवावे [रोप्य्] 38, to plant.
- रोहीडम [रोहीतक] 69, name of a city.
- रुक्मी [रुक्मी] 61, name of a goddess; name of the sixth chapter of मुक्तचूलिया.
- रुज्जिय [रुजित] 14, put to shame.
- रुड्ड [रुड्यार्थ] 5, one who got things or learnt the matter.
- रुड्वाचलुड्ड [रुड्य + अपलुड्य] 73, good gain of alms and no gain of alms.
- रुन्तय [रुन्तक] 33, name of the sixth heaven of the Jains.

लभ [लम्] 16, to get, to find.
 लया [लता] 66, a creeper.
 लावण्य [लवण्य] 54, beauty.
 लुब्धग [लुब्ध (क)] 47, greedy.
 लेच्छई [लेच्छवि] 26, name of a क्षत्रिय clan.
 लेस्सा [लेस्सा] 3, taint of body.
 लेह [लेह] 24, a letter.
 लोह्य [लोहिक] 18, wordly
 लोच [लोच] 5, plucking out the hair.
 लोच [लोच] 23, to ignore, to violate.
 लोह [लोह] 40 iron, made of iron.
 यस्तारु [यस्तारु] (from विशिख arrow) 7, of the arrow
 यस्तारुदेव [यस्तारुदेव] 1, a kind of household sacrifices for all gods (विश्वे देवाः)
 यजल [यजल] 41, bark of tree.
 ययवास्ति [ययवास्ति] 37,

one who wears a bark garment.

वर्ग [वर्ग] 4, section of a book.

वग्गु [वग्गु] (अथवा वाक्कगद्दोर्णे देसी) 10 sweet words.

वज्जमाण [वाजमान] 31, being played upon.

यज्झा [यज्झा] 47, sterile.

घट [घट] 44, banyan tree.

वर्ध्ने [वर्धन्] 40, to erect, to construct.

वण्णम [वण्णक] 61, description.

वण्णग [वण्णक] 51, colours.

वण्हिदसा [वण्हिदसा] 4, name of the twelfth

उपाङ्ग of the Jain cannon, and of the fifth chapter

of निरयायली.

वस्त्र [वस्त्र] 9, clothes.

वच्चावे [वच्चावे] 22, to greet to congratulate.

वन्द [वन्द] 6, to salute.

वम [वम] 55, to vomit

वमण [वमण] 48, vomiting.

वच [वच] 3, to speak
(Part. वच्चे).

दद [दद] 38, row such
as मन्दर.

दध [दध] 8, face,
mouth.

दधन [दधन] saying, words.

दधन [दधन] 8, face
mouth.

दर [दर] good, nice look-
ing.

दरदत्त [दरदत्त] 61, name
of a disciple of भरिहनेदि.

परिलारत्त [परिलारत्त] 61, ad-
vanced rainy season.

यमन [यमन] 41, lord of
waters.

यली [यली] 9, a fold on
the body.

यली [यली] 9, a creeper.

ययरोयम [यि+भव+रोयि] 6,
deprived of.

ययरोये [यि+भव+रोय] 7,
to deprive (one) of,
(governs Ablative).

यसण [यसण] 55, cloth-
ing.

दत्तन [दत्तन] 51, saying.

दत्ति [दत्ति] half, stay.

दद : दद] 66, name of
देव्य's son; name of
the third chapter of
द्विदत्त.

ददय [ददय] 41, due to
दद.

ददय [ददय] 5, expla-
nation, question.

ददल [ददल] 39, made
of bark.

ददय [ददय] 15,
obstruction.

ददय [ददय] 39, an
ascetic dwelling in the
forest.

ददयसी [ददयसी] 37,
name of town.

ददय [ददय] 24, left.

ददय [ददय] 39 air.

ददय ! [com. ददयगुणे] 61,
group.

ददयई [ददयई] इति दीक्षाम् 39,
one who carries
pots.

ददयया [ददयया] 40, sand.

वास [वर्ष] 4, country.

वासघर [वासगृह] 8, dwelling house.

वासुदेव [वासुदेव] 66, son of वसुदेव.

वाहन [वाहन] 16, cavalry.

वाहिणी [वाहिनी] 50, carried by.

विहण [विहर्ग] 22, given.

विडल [विपुल] 3, plenty.

विडम्ब [वि+ङ्] 40, to develop, to create (by means of a divine power).

विडम्बणा [विडम्बणा] 35, developing by means of divine power.

विचित्र [विचित्र] 44, varied

विच्छिन्न [विच्छिन्न] 13, cut off, removed.

विज्ञा [विज्ञा] 48, lore.

विज्ञाहर [विज्ञापर] 66, a class of divine beings.

विन्दगिरि [विन्दगिरि] 54, mountain Vindhya.

विन्द [विन्दित] 14, ashamed.

विणम [विनय] 6, modesty.

विणी [वि+नी] 9, to satiate (Pass. base विजिज)

वित्थिण [वित्थिण] 35, broad.

विदेह [विदेह] 35, name of a country.

विदंस [वि+ध्वंस्] 13, to destroy.

विदंसे [वि+ध्वंसस्] 13, to destroy.

विदंसण [विध्वंसण] 13, destruction.

विन्द [विद] 10, to get.

विन्द [विन्द] 6, group.

विद्यय [विद्यय] 55, well-educated.

विद्ययणा [विद्ययणा] 50, request.

विद्यवे [वि+ध्वंस्] 20, to request.

विणजद [विप्रहीन] 17, devoid of.

विलाय [वि+परा+अय] 9, to run away.

विप्यहय [वि+प्र+हय] 50, unfortunate.

विमेल [विनेल] 54, name of a village.

विमण [विमणस्] 9, disconcerted.

विमाण [विमान] 34, palace.

वियर [विवर] 66, a hole.

✓विरल [वि+लृ or लाल् ?]

12, to scatter.

विरह [विरह] 16, deficiency, drawback.

विराहिय [विरह] 36, offended, violated.

✓विरिञ्च [वि+ञिच्] 16, to divide.

विरेयण [विरेचन] 48, a purge.

✓विलय [वि+लृ] 55, to grieve.

विलिय [वीडित] 14, ashamed.

विद्य [इव] 7, like.

विस [विद्य] 17, poison.

विसम [विपन्न] 42, a difficult place.

°विह [°विह] (पदान्ते एव) 44, of the sort.

✓विहर [वि+ह] 3, to wander.

विहार [विहार] 58, movement, journey.

वीरकन्त [व्यतिकन्त] 54, passed.

वीर [वीर] 7, warrior, soldier.

वीरकण्ठ [वीरकण्ठ] 4, name of a सेनिय's son by his wife वीरकण्ठ्या.

वीरङ्गम [वीरङ्गम] 69, name of a prince.

वीरसेण [वीरसेन] 67, name of a person.

वेद [वेदि] 40, sacrificial altar.

✓वेद [वेद्य] 12, to cover.

वेणाश्या [वेनयिनी] 10, acquired by training (विनय).

वेद्य [वेद] 38, sacred books of the Brahmins.

वेयडू [वेसाडय] 67, name of a mountain.

वेयणा [वेदना] 14, pain.

वेसमण [वेधमण] 47, lord of wealth.

वेसाली [वेसली] 25, name of a city.

वेदह [विह] 19, name of one of the sons of सेनिय, and brother of कृषिय.
 वेदास [विदायत्] 19, sky.
 व्य [व] (इत्वास्वरान्तरे एव) like.
 स [स] (Ab). सम्मो) one's own
 सम [सत] 3, hundred.
 सम [सक] 8, one's own.
 सकथ ! [तत्समयप्रसिद्ध उचक-
 गविद्योपः इति टिप्पणम्] 40,
 an article for the use of ascetics.
 सज [सक] 58, lord Indra.
 सकार [सत्कार] 18, respect.
 सगडबूह [सकटबूह] 28,
 arrangement of the army in the shape of a cart.
 सचिसकम्म [सविप्रदम्भ] 31,
 decorated with pictures
 सव्य [सत्य] 7, true.
 सच्छन्दमई [सच्छन्दमति] 53,
 self-willed
 सजीव [सज] (सदम्भा) with
 its string strong, strong.

✓सज्जावे [सज्जय्] 28,
 to prepare, to arrange.
 सट्टि [सट्टि] 32, sixty.
 सड [सड] 13, to fall.
 सड्डुई ? [सड्डुकिन्] 39, one
 who believes in the efficacy of भद्र.
 सड्ढा [सड्ढा] 3, faith.
 सणकुमार [सवत्तुमार] 33,
 name of the third heaven of the Jains.
 सत्त [सत्त] 42, creature.
 सतह [सतह] 40, seven articles.
 सत्तपणु [सत्तपणु] 66,
 name of वल्लदेव's son;
 name of the tenth chapter of वल्लिरय.
 सत्तावसा [सत्तरघाण्ड] 27,
 fifty-seven.
 सत्तिवण्ण [सत्तिवण्ण] 43, name
 of a tree.
 सत्तयाही [सत्तयाही] 47, a
 merchant's wife.
 ✓सदह [सद+धा] 49, to believe.

√सदाय [सदाय] 6, to call.

सद्धि [सार्धम्] 3, together with,

सन्त [श्रान्त] 13 fatigued,

सन्नयणा [संज्ञापना] 50, conviction.

सपक्षं [सपक्षम्] 7, in front.

सपट्टिर्दिसि [सप्रतिदिशि] 7, in the opposite direction, opposite.

सपरिवार [सपरिवार] 6, with retinue.

सम [सम] 3, straight, even, well formed.

समण [धमण] 3, an ascetic.

समणी. [धमणी] 49, a female ascetic.

समणोपासिन्न [धमणोपासक] 6, a lay disciple of धमण, i. e. महावीर.

समणोपासया [धमणोपासिका] 6, a female disciple.

समय [समय] 3, occasion, time.

समाण [समान] (fem. समानी)

5, used to take the place of सत् and सती in the Saanskrit construction and as such need not be rendered in English, e. g. सत् सन् गतेष्वति, गतस्य सतः etc.

√समादह [सम+आ+धा] 41 to place.

√समाधर [सम्+आ+धृ] 49, to practise.

समारम्भ [समारम्भ] 8, act, deed.

समालम्भू [सम्+आ+लम्भ] 52, to besmear.

√समासास [सम्+आ+आश्रय] 10, to console, to comfort.

समिई [समिति] 18, collection, conduct.

समिद्ध [समृद्ध] 8, prosperous.

समिय [समिय] 48, regulated in.

समिद्धा [समिद्ध] 40, sacrificial wood.

समुक्लिप्त [समुक्लिप्त] 28,
lifted up, drawn up.

समुदय [समुदय] 18, collec-
tion.

समुद्र [समुद्र] 28, sea.

समुद्रविजय [समुद्रविजय] 67,
name of a person.

√समुपपन्न [सम्+उद्+पन्न]
5, to be produced, to
occur (Past tense:—

समुपपन्नित्वा)

समुल्लालिय [समुल्लालित] 28,
quick in movements.

समुल्लावग [समुल्लावक] 4,
talking.

समूंसय [समुच्चिन्त] 35,
high.

समोसट [समवसत] 34,
arrived.

समोसरिअ [समवसत] 5,
arrived.

सम्य [साम्भ] 70, name of
a person.

सम्मत्त [सम्यक्त्त] right
faith

सयणिज्ज [शयनीय] 12, bed.

सयधणू [शतधनुस्] 66,

name of बलदेव's son ;
name of the twelfth
chapter of बहिदसा.

सयं [स्वयम्] 17, personally,
in person.

सरणागम [शरणागत] 77,
one who seeks protec-
tion.

सरय [शर(क)] 40, arrow-
point, churning handle.

सरय [शरद] 51, autumn.

सरिसवय [सर्वप or सदशवयस्,]
91, mustard seed; per-
son of the same age.

सरीर [शरीर] 6, body.

सवण [धवण] 10, hearing,
listening.

सवइ [शपय] 14, swearing

सवेंतीकरण [समन्तात्करण] 17,
spreading around.

सव्वइ [सर्व+अह] 7, all
body, whole body.

सव्वट्टसिद्ध [सर्वादिपिद्ध] 72,
name of a celestial
palace.

सव्वव्य [सर्वत्र] 33, every-
where.

- संनिवेश [संनिवेश] 54,
 village.
 संपक्खालग [संप्रक्षालक] 39,
 one who washes his
 body.
 संपत्त [संप्राप्त] 3, attained.
 संपत्ति [संपत्ति] 10, fulfil-
 ment.
 संपरिवृद्ध [संपरिवृद्ध] 3, sur-
 rounded by.
 संपलग [सम्+प्र+लग्न] 28,
 attacked.
 संपुण्य [संपूर्ण] 12, fulfilled.
 √संपेह [सम्+प+इह्] 5, to
 consider, to decide.
 संमन्त [संभ्रान्त] 9, uneasy,
 confounded.
 संभूयग [संभूत] (क), 47,
 born.
 संभोग [संभोग] 8, enjoy-
 ment.
 संमज्जग [संमज्जक] 36,
 bather.
 संमज्जण [संमज्जन] 40, cleans-
 ing.
 संमानिय [संमानित] 13, re-
 spected.
- संमुच्छिद्य [संमुञ्जित] 51,
 attached,
 संलेहणा [संलेखना] 31, fast-
 ing
 संवच्छर [संवत्सर] 54, a
 year.
 संवट्ट [संवर्त] 28, time of
 the final destruction of
 the world.
 √संवट् [सम्+वृच्] 14, to
 grow.
 √संवट् [सम्+वर्ध्] 14, to
 nurse.
 संसत्त [संसक्त] 53, asso-
 ciated with.
 संसिय [संश्रित] resorting to.
 साइम [सादिम] 39, savoury.
 सागर [शगर] 32, a period
 of time consisting of
 बोदाकोटि of पत्योपम.
 सागरोचम [सागरोपम] दशकोट-
 कोटिपत्योपम करः) 8, a
 huge period of time.
 consisting of ten
 बोदाकोटी of पत्योपम.
 √साड [शतव] 13, to
 eject, to throw (Inf.
 चाडित्).

सादण [सातन] 13, dropping.
 साम [सामन्] 8, peace,
 negotiation for peace.
 सामण [धम्य] 31, the
 state of an ascetic.
 सामन्त [सामन्त] 3, neigh-
 bourhood.
 सामाह्य [सामाहिक] 31,
 name of the भावाराधसूत्र
 of the Jain Canon
 सामाजिय [सामाजिक] 34,
 resident of the same
 place.
 सामी [स्वामिन्] 28, lord,
 master.
 सामुदायिया [सामुदायिक] 6,
 common to all people,
 public
 √सारस्त्र [सम्+रक्ष्] 14, to
 protect.
 सारस [सारब] 66, a kind
 of aquatic bird.
 सावर्धो [थावर्ध] 35, name
 of a city.
 साविय [सामि] 14, cursed.
 सासन [सामन] 28, order,
 command.
 सासोसास [सास+उष्ण] 36,
 inhaling and exhaling.

सादहृ [साहत्य] (Absolutive
 of सम्+हृ), 24, having
 contracted.

सादस्सी [साहसी] 35,
 thousand.

√साहे [साह्य] 40, to
 prepare.

सिक्छायय [सिक्छापद] 44,
 items of Jain faith to
 be learnt and practised.

√सिज्ज [सिज्] 66, to
 attain emancipation.

सिद्धय [सिद्धय] 69, a clan
 of Jain monks.

सिम्भिय [सिम्भिक] 51, due
 to श्छेम्भन् cough.

सिरसायत्त [सिरस्+आयत्त] 9,
 taken to the forehead,
 placed on the forehead.

सिरि [श्री] 17, fortune;
 61, name of a god-
 dess; name of the first
 chapter of पुष्पकलिया;
 name of the throne of
 goddess सिरि.

सिला [थिला] 3, stone.

सिलापट्ट [शिलापट्ट] 3,
a slab of stone.

सिव [शिव] 10, propitious;
-34, name of a person;

name of the eighth
chapter of पुण्डिका:-42,
name of a person men-
tioned in भगवती, ५, ५.

सिहर [शिहर] 66, peak.

सियाडक [शृङ्गाटक] 19, a
'square.

सिघाण [सिघाण] 48,
phlegm.

सीभर [शिबर] 19, spray.

सीया [सिबिक] 50, palan-
qui.

सीस [सीस] 19, head

सीसिणी [सिषिणी] (शिष्या)
57, a female disciple.

सीह [सिह] 8, a lion.

सीहनाथ [सिहनाथ] 28,
lion's roar.

सीदासन [सिदासन] 10,
throne.

√शु [शु] 7, to hear
(Absolute सोष).

सुर [शुचि] 40, pure.

सुउमाल [सुकुमार] 47,
delicate, fair.

सुकण्ह [सुकुण्ह] 4, name of
सेणिय's son by his wife
सुकण्ह.

सुकाल [सुकाल] 4, name of
सेणिय's son by his wife
सुचली.

सुक [शुष्क] 9, withered
(on account of the loss
of blood).

सुक [शुक्] 54, bride's
money.

सुक [शुक्] 34, the planet
Venus; name of the
third chapter of पुण्डिका.

सुगन्धगन्धिया [सुगन्धगन्धिनी]
55, scented with per-
fumes.

सुत्त [सुप्त] 55, asleep.

सुदंसण [सुदर्शन] 62, name
of a house-holder.

सुपरद [सुप्रतिष्ठ] 36, name
of a house-holder.

सुपरिनिष्ठि [सुपरिनिष्ठित]
37, well-versed.

सुपच्य [सुप्रजित] 45,
good asceticism.

सुवीमच्छ [सुवीमत्स] 55, very disgusting.

सुम [सुम] 22, comfortable.

सुभद्र [सुभद्र] 30, name of the son of सुमदा, wife of कण्व; name of the fourth chapter of कण्ववर्णिसिया.

सुमदा [सुमदा] 47, name of the wife of भद्र.

सुमिण [स्वप्न] 8, dream.

सुमिणपादग स्वप्नपाठक] 8, a person who studies the chapter or book on dreams (स्वप्नाध्याय).

सुरप्पिय [सुरप्पिय] 66, name of a यक्ष.

सुरभि [सुरभि] 66, fragrant!

सुरा [सुरा] 9, spirituous drink

सुरादेवी [सुरादेवी] 61, name of a goddess; name of the eighth chapter of पुष्पचूडिया.

सुरिन्द्र [सुरेन्द्र] 35, lord of gods.

सुरूच [सुरूच] 5, beautiful, good-looking.

सुल्लित्त [सुल्लित्त] 55, well-besmeared.

सुव्वया [सुव्वया] 48, name of a group of Jain nuns.

सुसंपरिहिय [सुसंपरिहित] 54, well-covered.

√सुस्सुल [सुश्रूप्] 6, to wait upon.

सुहम्म [सुधर्मन्] 3, name of the fifth गणपर of महावीर.

सुहम्मा [सुधर्मा] 34, name of an assembly hall.

सूणा [सूना] (सवस्थान) 12, slaughter house.

सूर [सूर्य] 15, the sun; ७८; name of the second chapter of पुष्किया.

सूरियाम [सूर्याम] 35, name of a god mentioned in रायपसेणियमुत्त.

सूसर [सुस्वर] 35, of charming sound.

सेज्जा [शय्या] 40, bedding.

सेद्धी [सेधित्] 35, a merchant.

सेणकण्ड [सेनकण्ड] 4, name of सेणिय's son by his wife सेणकण्डा.

सेणिय [श्रेणिक] 4, name of a king father of कृणिय

सेय [श्वेत] 68, white.

सेयणम [सेचनक] 19, name of an elephant.

सेय [धेयस्] 21, good, better.

सेयाल [शेयाळ] 39, moss.

सेस [शेष] 35, rest, remaining.

सोअ [शोक] 7, grief.

सोणिय [शोणित] 19, blood.

सोण्डा [शुण्डा] 19, trunk of the elephant.

सोम [शोम] 40, the moon.

सोम [शोम्य] 60, pleasant.

सोमो [शोम] 54, name of a lady.

सोमाल [शुम्मार] 5, delicate fair.

सोमिल [शोमित] 37, name of a person.

√सोय [शु] 18, to bewail.

सोलस [शोरशन्] 35, sixteen.

सोल [शल्] 9, (flash) baked on an iron pike.

सोहम्म [शोधर्म] 32, name of the first heaven of Jains.

सोहम्मीस [शोधर्मेस] 72, lord of शोधर्म heaven.

√हण [हन्] 55, to strike.

हत्य [हस्त] 17, hand.

हत्थितायस [हस्तितायस] 39, a class of ascetics who kill an elephant and live on its flesh.

√हृद [हृ] 55, to ease oneself.

हम्म [हृष्यातोः कर्मणि] 55, to be struck.

हय [हन्] 7, killed; -56, unfortunate.

हय [हय] 28, horse.

हरियम [हरित] (क) 38, green colour.

हरिस [हरं] 16, joy.

√हलजले ? 52, to rock.

हृयं [श्रियम् ? श्रिय !] 7, straight, quickly.

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